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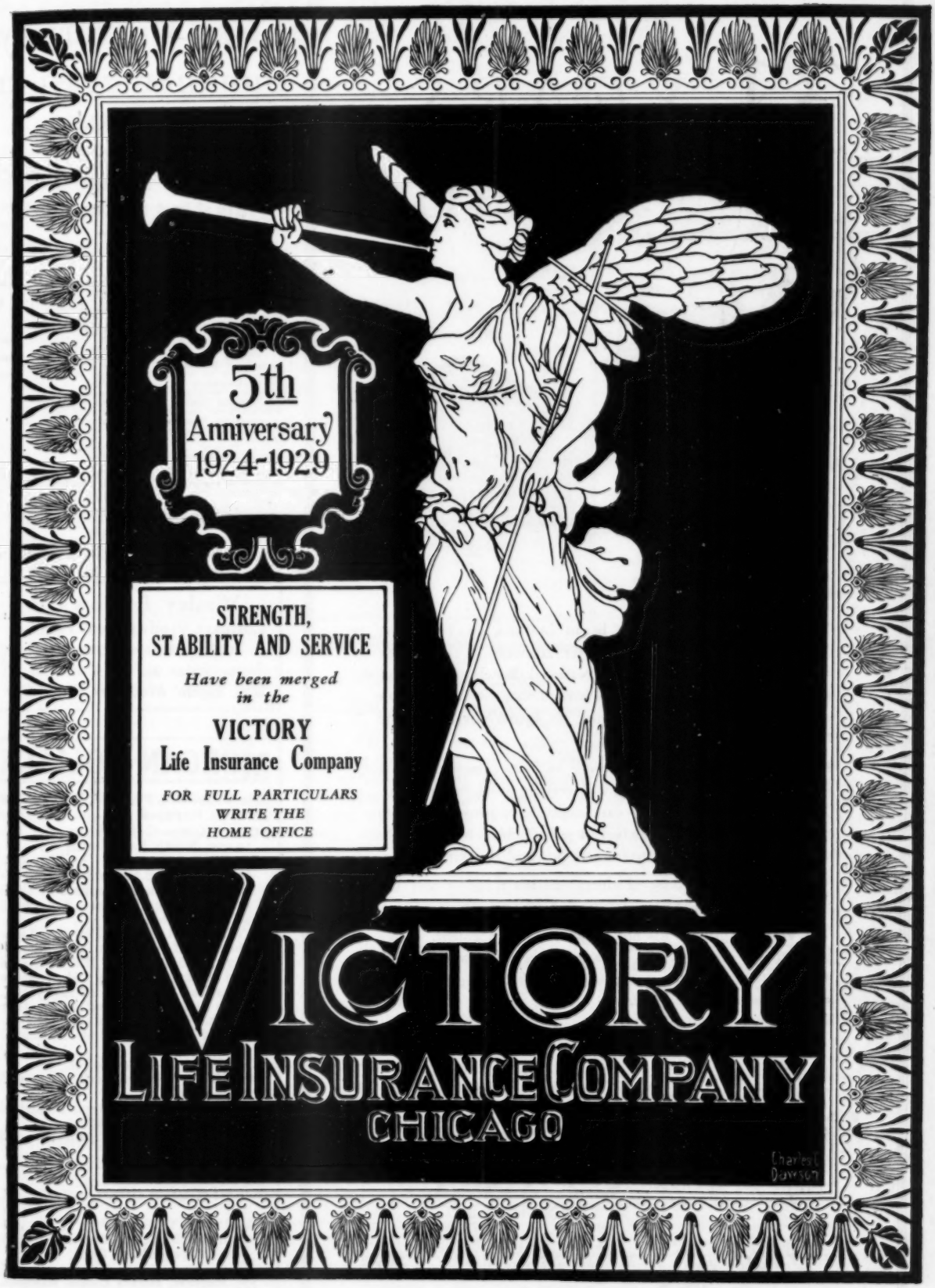
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A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* THOMAS J. CALLOWAY, *Business Manager*

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We shall publish the following articles: "The Negro Physician", by Police Surgeon Louis T. Wright; "The Negro in Law", by William T. Andrews; "Concerning Father", a story by Charles W. Chesnutt; "The Present South", by William Pickens and Robert W. Bagnall; "Wisdom from Africa", by Melville J. Herskovits. The October number is Children's Number. Pictures should reach us before August 1st.

As the Crow Flies

THE United States is worried over Venezuela. We do so need another little country to pacify, and the Venezuela revolution is not coming on as fast as it should.—At Mrs. Hoover's little colored tea-party, Texas hides its head in shame and New Jersey is proud.—Bishop Cannon dislikes liquor and Niggers, but is not adverse to a little gambling on the side.—And here come the black boxers again, in spite of the gravest efforts of Dempsey and others to run away. It is terribly hard to keep this sport clean and Nordic.—Professor MacIntosh of Yale University will not be allowed to become an American citizen because he does not like to kill people without being morally satisfied that he ought to.—It looks as though the soldiers who are still fighting Germans on German territory might twelve years after the peace of Versailles be withdrawn. It is so much easier to start war than to end it.—More persons followed General Booth to his grave than followed the Duke of Wellington to his.—Mr. Dawes before he went to conquer England found that Santa Domingo owes us $20,000,000, and that most of her income must go to pay interest on this debt. Of course, we are willing to loan her more.—We are persecuting two terrible women, Mrs. Dennett and Margaret Sanger because we do not want children to know anything about sex, or mothers to have any choice in their arrival. Meantime, Texas Guinan flourishes.—And now the new Labor Government in England is threatening to recognize Russia, which is a direct slap at the United States.—Again the collapse of Russia has been indefinitely postponed.—Peace and love between the Catholic hierarchy and the Mussolini tyranny are being cemented by printed recriminations on education between the contestants.—Civil war in China is not coming on as fast as the West had hoped.—The South African elections were as indecisive as our election of 1928.—The Council of the League of Nations met in Spain and did a little less than nothing. The world cries Peace for armies and War for income, which is a contradiction in terms.—Ain't it awful for Mr. Legge to give up $100,000 a year for a measly $12,000. How can any real patriotic American live on $12,000 a year?—More money is being loaned to gamble in Wall Street than the whole country was worth before the World War. Gambling will soon be the greatest industry in England and America.—$100,000,000 have been refunded to millionaire men and corporations on the taxes which they paid. It looks now as though the Keith theatres, the Otis Elevator Company, the American Telephone and Telegraph Company, the New York Life Insurance Company, the United Fruit Company and a few other paupers might be able to live through the winter.—The South is fighting white union labor. White union labor disfranchised black labor. When white labor and black labor cease being stupid and resentful, the Solid South will crumble.—Soviet propaganda in England and America must cease. Capitalist propaganda in Russia, Europe, America, Asia, Africa, Hell and Heaven still goes merrily on.—What? Strikes in North Carolina, Tennessee and Louisiana? And among white laborers?

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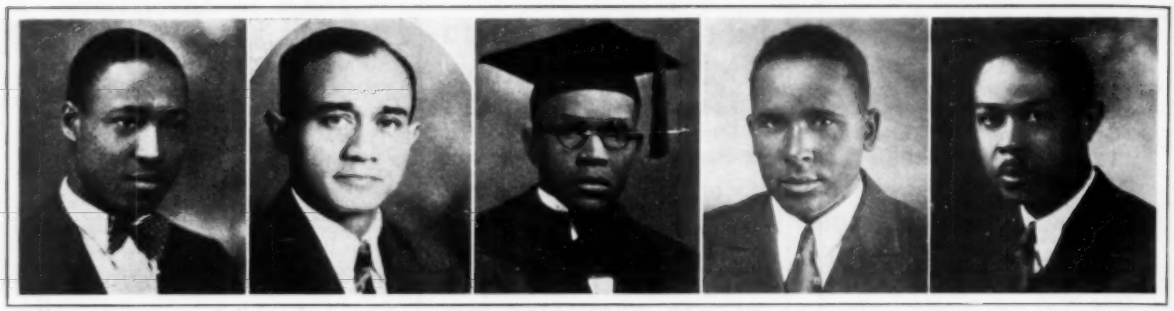

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(See also pp. 272-76)

A Government Survey of Negro Colleges

THIS year it is easier than usual to survey the condition and prospects of Negro colleges because of the Report of the United States Bureau of Education. In 1917, the Bureau issued a Report done by Thomas Jesse Jones. It was incomplete and unfair and marked by a prejudice against Negro colleges. The Report of 1928 was done in conjunction with the Departments of Education of nineteen states, with the co-operation of 79 Negro colleges, and also of the Associations of Colleges for Negro Youth, the Phelps-Stokes Fund, and various educational boards and foundations. The resulting Report is distinctly favorable to real Negro education.

The introduction says: "The record of achievement of the Negro during the past fifty years has been unparalleled." And to this achievement "No single factor has contributed more than education."

The Report goes on to say: "The immediate need is more education, better education, and higher education."

There are 79 Negro universities and colleges studied in this survey, including 22 publicly supported institutions under state ownership and control, 9 universities and colleges privately supported by independent boards, 31 universities and colleges supported by white dominational churches boards, and 17 colleges privately supported by Negro church organizations.

The state colleges have an annual income of $3,201,575, or an average of $145,526. The private colleges have an annual income of $2,349,739, or an average of $261,082. The Negro church schools, excluding one which did not report, a total annual income of $1,761,636, or an average of $66,977. The colleges controlled by white church boards have an annual income of $1,893,333, or an average of $61,075. The 9 independent institutions represent a capital investment of $8,329,507, and total productive endowment funds of $16,394,328. The 22 state institutions are supported by appropriations amounting to $3,201,575, of which $1,909,161 are state appropriations and $259,120 are Federal appropriations. The students pay $438,035. The physical plants of these institutions are valued at $10,443,746.

The 17 Negro church institutions have an annual income of $1,071,636, which comes chiefly from church appropriations $395,347; state appropriations, $280,160; student fees, $272,589. The state appropriations are chiefly for subsidizing teacher-training work. The capital investment of these schools amount to $6,369,174. They have small endowment, $183,748.

This is a brief summary of the "Survey of Negro Colleges and Universities", made by the United States Department of the Interior. It is known as Bureau of Education Bulletin (1928)—*No. 7. It consists of* 964 *pages and costs only* $1.50.

The 11 schools of Methodist church boards have a total income which amounts to $527,795, of which $210,509 comes from church appropriations, and $187,487 from student fees. The capital investment represents $4,403,014. The productive endowment is $541,860.

The 6 Northern Baptist church schools have a total income of $465,897, of which $108,426 comes from students, and $71,440 from churches. Their equipment is worth $3,265,290. Their endowments amount to $1,226,959. Under the American Missionary Society, there are 6 colleges; their annual income is $408,969, of which $216,653 comes from churches and $99,770 from student fees. The equipment is worth $2,867,538, and the endowments amount to $311,212.

The Presbyterian Church has two colleges:

Their annual revenues amount to $174,260, which will be increased when Barber College commences to receive the yield on its endowment. The two institutions have a value of $1,129,000. The endowment of these colleges amounts to over $2,000,000. The United Presbyterian Church supports Knoxville College, which will soon have its own Board of Trustees and an endowment of $500,000. Its annual income is $68,600, and its property is worth $513,000.

There are five other colleges supported by Northern white churches.

THE summary of the Report says: "The progress made in the development of Negro higher educational institutions in the United States during the last decade has been astonishing in its scope and almost incredible in its magnitude."

PROPERTY

"Ten years ago the annual income of the universities and colleges included in this survey totaled $2,283,000. For 1926-27, the annual income amounted to $8,560,000, an increase of 275 per cent. The financial support being accorded Negro higher education is nearly four times what it was in 1917.

"Total capital investment in the real properties of the institutions has also increased at a precipitate rate. The value of the physical plants of these institutions 10 years ago was fixed at $15,720,000. Their present value is $38,680,000, representing a gain of 146 per cent, due principally to the construction of modern school buildings and other improvements in the plants.

"The most important advance made by the institutions, however, has been the large increase in their productive endowments, indicating the existence of a growing conviction that Negro higher education must be placed on a permanent basis through the provision of stable annual income. In 1917, the productive endowments of the universities and colleges making up this survey amounted to $7,225,000 with an annual yield of $361,250. Since then, additions have brought this total up to $20,713,000, the annual yield being $1,071,300. The gain over the period of 10 years in both endowment and annual yield, therefore, has been approximately 185 per cent."

The income of 79 Negro colleges for 1926-27 was:

State appropriations	$2,207,221.82
Federal appropriations	485,520.29
Church appropriations	1,153,258.74
Income from endowment	1,042,150.71
Gifts for current expenses	1,006,194.27
Fees from students	1,677,433.66
Income from sales and services	448,365.30
Other sources	496,146.61
Total income	$8,516,291.40

STUDENTS IN COLLEGE

It is estimated that in the United States for every ten thousand whites, 90 white students are attending college, and for every 10,000 Negroes, 15 students are attending college."

In *Mississippi,* provision for higher education of the Negro is inadequate and in serious need of expansion .

In *Oklahoma,* it has been "developed only to an average extent."

North Carolina is making rapid strides in Negro higher education. There are 12 colleges and normal schools.

In *South Carolina,* "need exists for stimulus of Negro higher education."

Tennessee ranks high in Negro higher education.

Texas has made great progress in Negro higher education.

The higher education of Negroes in *Louisiana* is below the average.

In *Virginia,* Negro higher education is fairly served.

The *District of Columbia* stands first in the higher education of Negroes due to the presence of Howard University.

Negro higher institutions of learning in *Georgia* are not well distributed throughout the state.

Higher education in *Florida* is developing slowly.

States and Negro Higher Training

State	For Every 10,000 Negro Inhabitants In College	For Every 10,000 Negro Inhabitants In High School	For Every 10,000 White Inhabitants In High School
Mississippi	3	56	446
Oklahoma	12	124	?
North Carolina	16	98	382
South Carolina	8	80	440
Tennessee	34	88	245
Virginia	18	81	356
Texas	22	166	405
Alabama	5	40	300
Delaware	5	12	260
Maryland	15	110	230
District of Columbia	184	302	245
Georgia	10	45	320
Florida	4	31	383
West Virginia	35	223	?
Missouri	9	45	334

TEACHING

"Altogether, there are 40 institutions with full-time college faculties of 8 or more teachers, 17 institutions with faculties numbering from 5 to 7 full-time college teachers, and 22 institutions with faculties of less than 5 full-time college teachers."

The Survey Committee was favorably impressed with the excellent preparation of teachers.

"On repeated occasions teaching of outstanding quality was observed in college classes in literature, modern language, mathematics, science, and in many other subjects. Notwithstanding notable defects in the teaching at certain institutions, there is every reason to believe that proper encouragement and more adequate financial support will serve to develop the quality of teaching in Negro higher educational institutions to a high standard."

In nearly all the colleges, some teachers carry excessive loads, and the average teacher is getting a minimum compensation.

"The average salary paid the upper third of teachers in all the institutions is $2,263 annually. The average salary of the lower third is only $863."

EQUIPMENT

A study of the libraries of the 79 colleges included in the survey reveals one of the most serious present deficiencies. Of the 79 institutions, only 15 have libraries of 10,000 or more volumes. While laboratories are beginning to be equipped, very few institutions have yet made the necessary preparation for teaching biology, chemistry and physics. Biology is the worst off. The colleges have done outstanding service in their contribution into musical art. Nevertheless, many schools are handicapped by poor instruments.

ENROLLMENT

In the 79 schools, the total enrollment of college students in 1922-23 was 6,684. In 1926-27, it was increased to 13,860.

All the colleges, except seven receive both men and women students. Four receive only men, and three only women. In 1926-27, of 12,090 students, 6,146 were men and 5,944 were women.

ADVICE TO NEGRO COLLEGES

THE estimates and criticisms passed on the work of certain colored colleges are worth quoting in part:

Alcorn is "not up to the standard" set by other Negro Colleges.

Jackson is inadequately supported and in a serious crisis.

Tougaloo does not meet modern standards.

Langston has undergone many vicissitudes but is now developing rapidly in the right direction.

Durham is in a position to be of greater service to the community than it has been in the past.

Shaw needs a larger income.

Livingston and *Johnson C. Smith* should concentrate on College work.

Benedict needs higher standards in all its branches.

Allen has too few graduates to warrant a college department.

Morris should cut off its college department and *Claflin* should cut off its high school.

Fisk should add graduate work.

The *Tennessee State Normal* has a fine physical plant and should emphasize its work as a teachers' college.

Knoxville should abolish its requirements in ancient languages.

Prairie View has good plant but loses too many students and its course of study needs revision.

Wiley should discontinue its high school.

Morehouse College should employ fewer ministers and fewer graduates of Morehouse.

Spelman College has too small an enrollment for its plant.

Morris Brown University is a critical state for lack of funds.

Bishop should sell its valuable site and move to the country.

Samuel Houston is handicapped by a deficit each year.

Xavier should be moved to the country and have space and modern buildings.

Southern University needs reorganization of its course of study.

At *Hampton* "steps should be taken at once toward strengthening, enlarging and liberalizing the college program and toward cultivating a tone of administration and of institutional relationship in harmony with the self-respect and personal responsibility of a collegiate student body."

Virginia Union University needs adequate endowment and should get rid of excessive requirements in languages and the Bible.

Tuskegee is developing from an industrial school to a teachers' training school. "The development has raised a serious lack of classification of the courses offered in the different divisions. Levels of training and specific objectives are being generally ignored." Revision and re-classification of the academic program is recommended. The college should include mathematics, history, economics, English and foreign languages, and should be separated from the high school.

Philander Smith has a wholly inadequate plant.

Shorter College must either get more support or go out of existence.

The *Arkansas A. N. & M. College* is unsightly and run-down but is being reorganized.

Howard University needs permanent endowment and a school of graduate studies. It should have shops and laboratories, a college of applied science and a new administration building with space for a faculty club. Mortality of the student body should be looked into.

Clark University has a tendency to extend its curriculum in too many directions.

Florida A. & M. College falls below standards and should not give degrees for industrial work.

Edward Waters College is attempting a program too diversified and too scattered.

Simmons College must either get money or be discontinued.

Lincoln Institute, Ky., is a high school with only five college students. It should develop into a college.

West Virginia State College should discontinue its high school.

Wilberforce with increased appropriations has fewer students. It has failed to revise its educational program and there is lack of coordination

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The Year of Education, 1929

18TH ANNUAL REPORT

ON the strength of a nation-wide enquéte, THE CRISIS estimates that there weer in American colleges in the year 1928-29, 19,253 students of Negro descent, of whom 2,160 received degrees. On account of the large number of graduates, we have been unable this year to give the names except in the case of those who have made distinguished records. A detailed report follows:

The total enrollment in Negro colleges according to the Bureau of Education Bulletin has been as follows:

1922-23	6,684
1923-24	7,782
1924-25	9,506
1925-26	11,698
1926-27	13,860
Crisis estimate, 1928-29.	16,982

Professional Graduates

In addition to the graduates of professional schools already noted, *Meharry Medical College* had the following graduates:

Enrollment: Medicine 214, Dentistry 86, Pharmacy 63.

Graduates: Medicine 48, Dentistry 21, Pharmacy 16.

Ranking Students: Medicine, L. J. Hicks; Dentistry, J. H. Bell; Pharmacy, W. A. Davis.

Howard University had the following professional graduates:

LL.B., 27; M.D., 44; D.D.S., 19; Graduates in Pharmacy, 12; Master of Arts, 5.

Ranking Scholar in the Law School, Reginald O. Jackson.

Ranking Scholar in Medicine, Grafton R. Brown.

Ranking Scholar in Dentistry, Stanton H. Craig.

Gammon Theological School has 88 students in its Seminary and 24 in the School of Missions. It bestowed the degree of B.D. on eleven students and gave two *honorary* degrees.

Total Enrollment

If we leave out Liberia and add the college students at Negro colleges and Junior colleges not listed above, and professional students at Howard and Meharry, we have a total of 16,982, with 1,591 reported graduates with degrees, 1929; and, it is estimated, 175 unreported, making a total of 1,766.

DISTINCTIONS

MANY distinctions have been won by Negro students in northern institutions.

At Bryn Mawr, Miss Cook, a undergraduate, has been awarded the James E. Rhodes Junior Scholarship of $400 for 1930-31.

The General Education Board gave scholarships of $1,000 and $1,250 to five students in order that they might take their Master's degree at Columbia. They were: Beatrice Beaumont, Lillian Dawson, Howard D. Gregg, Arthur L. Kidd, and Jessie B. Parkhurst.

R. Franklin Loehr of West Africa received his Master's Degree at Columbia and also a diploma as "Supervisor in Foreign Schools."

At Cornell, three colored students are working for the degree of Doctor of Philosophy.

At Denver, Alpheus Butler was initiated into the Rad Rune, a literary club.

Nelson Thompson of Drake University was first cornetist in the college band of seventy.

M. D. Sprague of Hamilton was a credit student and George C. Sample took first prize in extemporaneous debate, "one of our most valued prizes."

At Harvard College W. S. Baskerville, '32, received Price Greenleaf Aid and class numerals in freshman basketball. H. N. Fitzhugh, '30, has a Parmenter Scholarship.

At Kansas Wesleyan, R. Perkins was fullback on the football team.

At New York University Phil Edwards was "an outstanding member of our cross-country and track teams. He holds the world's record in two track events. David Myers hade a good record on the track and football teams. William O. Shields was a member of our football and track teams."

At Ohio State University, P. Bernard Young, Jr., who received his Bachelor of Science in Journalism, was managing editor of the State "Daily Lantern", a member of the State Journal Fraternity, and holder of a scholarship.

At Northwestern University, Laverne E. Newsome was a member of the Evanston Symphony Orchestra, Secretary of the Cosmopolitan Club, track man, and President of the Alpha Phi Alpha.

At Ohio State University, Miss Angela E. Woode is the first colored graduate of the Department of Music and was pianist of the University orchestra.

Miss Willa Player of Ohio Wesleyan was elected to the Honorary Education fraternity.

Luther M. Porter of the University of Pennsylvania received his Bachelor of Arts with honor and was elected to the Beta Phi fraternity.

At the University of Pittsburgh, Bertram Woodruff received his A.B. degree with highest honor and Percy Baker with honor.

At Syracuse University C. J. Lynn took part in debates; C. Jackson, C. Smith and T. Graham took part in athletics.

At the State College of Washington, Wesley Foster won the hundred yard dash in the northwestern meet.

At Wellesley College, Susan E.

NEGRO COLLEGES

College	College Enrollment, 1928-9	A.B. and B.S. Graduates	Ranking Scholar
Alcorn	164	25	Ruby E. Stutts
Jackson	62	2	
Tougaloo	63	9	Idelle Jones
Langston	1171	27	Lena E. Brown
Durham*	124	13	Queen E. McCall
Shaw*	237	51	Emma C. Brown
Bennett*	50	28	
Livingstone	155	13	Charles C. Coleman
Johnson C. Smith	265	44	George F. Newell
Orangeburg*	305	27	Orleanis Reid
Benedict	149	25	Ella C. Myers
Fisk*	563	76	Mildred K. Ellis
Tenn. State Normal*	422	48	Irene Daniels
Knoxville*	151	22	Myrtis Hampton
Prairie View	875	95	
Wiley College*	352	59	Dorothy Vance
Bishop College	337	56	Joseph T. Wilson, Jr.
Samuel Houston	390	54	Harriedde N. Swann
Straight College	149	—	
Hampton Institute	696	57	Joseph G. Fletcher
Va. State College*	341	25	David M. Crockett
Va. Union University*	501	63	J. Murray Brooks
Va. Theological	—	12	
Talladega	259	40	Bernice Hamlin
Tuskegee*	97	9	Hester Kinney
Philander Smith*	61	11	
Morgan College*	377	56	Essie M. Hughes
Howard University	1919	186	Leonia B. Dudley
Atlanta University	293	19	Julia A. Walker
Morehouse*	291	43	J. N. Hughey
Spellman	145	22	Irene C. Dobbs
Clark*	219	37	Jesse E. Price
Morris Brown	185	30	
Paine College*	85	12	Frank A. Peters
West Virginia State College	497	44	Joseph E. Dodd
Bluefield	113	8	Lola A. Mack
Wilberforce*	553	19	Harry W. Roberts
Lincoln, Pa.*	305	45	Howard M. Jason
Lincoln, Mo.*	101	—	
Liberia	—	6	

* Figures for 1926-27.

THE NEGRO IN NORTHERN INSTITUTIONS

College	No. of Negro Students	A.B. or B.S.	Other Degrees
Bates	—	2	4 A.M., 1 LL.B.
Boston University	47	3	
Bradley Polytechnic	4	2	
Brown	6	2	
Butler	50	10	
Bryn Mawr	2	0	
Southern California	26	9	
University of California, Los Angeles	28	4	
University of California, Berkeley	35	8	
Carnegie	5	1	
Chicago	160	19	1 M.A., 3 J.D
Cincinnati	100	31	4 A.M.
Clark	4	1	
Columbia	75	9	1 M.S. 43 M.A. 1 D.DS.
Cornell	11	0	
Dartmouth	8	2	
Denver	—	1	
Drake	—	5	1 LL.B.
Emerson	—	2	
Fordham	—	—	3 LL.B.
Hamilton	4	2	
Hamline	3	0	
Harvard	11	1	3 A.M.
Haverford	1	—	1 A.M.
Hunter	90	14	
Illinois	135	16	1 MS. 2MA.
Indiana	72	6	2 M.A. 1 D.D.S. 3 M.D.
Iowa	—	—	1 M.S.
Iowa, Ames	5	1	
Kansas State Ag	3	1	1 M.E.
Kansas Wesleyan	6	1	
University of Kansas	137	13	2 A.M.
Marquette	4	0	1 LL.B.
Miami	10	1	
Michigan	65	5	
Nebraska	38	2	2 LL.B.
Northeastern	28	0	1 M.E.
Northwestern	35	5	1 M.A., 1 M.D. 1 J.D. 1 D.D.S.
New Hampshire	3	2	
City College, N. Y.	25	6	
New York University	97	7	2 M.D. 2 M.A. 4 M.D.A.
Oberlin	55	14	1 M.A.
Ohio State	275	22	2 LL.B. 2 DD.S. 1 M.D.
Ohio Wesleyan	5	1	
Pennsylvania	50	4	2 M.A. 2 M.B.A. 1 LL.B.
Pittsburg	108	8	3 A.M. 1 LL.B. 1 D.D.S. L. Phar.G.
Penn. State	1	1	
Purdue	16	1	
Radcliffe	5	0	3 M.A.
Rush Medical	—	—	1 M.D.
Rutgers	6	1	
Simmons	3	1	
Smith	3	1	
Syracuse	17	2	
Massachusetts Tech	7	1	1 M.S.
Toledo	37	4	
Tufts	11	2	2 M.D.
Washburn	45	2	1 LL.B.
State of Washington	4	0	
Wesleyan, Connecticut	1	1	
Wellesley	3	2	
Western Reserve	75	4	3 M.S. 1 M.D. 2 LL.B.
Williams	4	1	
Wisconsin	—	1	1 M.A. 1 M.S.
Yale	11	2	

Wittenberg has twelve (12) students and no graduates; Akron has nine (9) students and no graduates. Minnesota has a number of Negroes.

The following institutions have five (5) or less students and no graduates: Ohio Wesleyan, Bowdoin, Beloit, Allegheny, Huron, Colby, Mount Holyoke, Brooklyn Polytechnic, University of Vermont, Knox, Bucknell, South Dakota State College, Colorado State College, University of Oregon, Oregon State Agricultural College, Reed College, Hillsdale College, College of the Pacific, Providence College, DePauw University, University of New Mexico, Amherst, Rhode Island State College, Grinnell, Armour Institute, Ohio Northern, Michigan State, and Rockford.

The prominent institutions which have no Negro students are: Swarthmore, Boston College (Catholic), Drexel Institute, Skidmore, The Case School, Vassar, Penn State, Princeton, Rochester, Stanford, Lehigh, Kansas City University, University of Maine, Antioch College, Worcester Polytechnic.

Echols was Durant Scholar, which is the highest grade, and Dorothy Davis was Wellesley Scholar, which is the next highest. Ruth G. Smith who studied last year at Wellesley has been granted a graduate scholarship for 1929-30 at the University of Cincinnati, to study child psychology.

At Williams three colored juniors "are doing remarkably good work of which we are very proud." R. A. Lloyd leads the junior class in scholarship and received the first Benedict Prize; C. E. Knox stands fourth in the class and received the prize in history and also one of the current events prizes given by the *New York Times*. A. C. Logan ranks ninth in his class. Probably all three of these students will be elected to Phi Beta Kappa.

At the University of Kansas, Miss Z. W. Turner was elected to the Phi Beta Kappa.

At the University of Wisconsin, a sophomore in the Medical School represented his class at class day exercises and was elected to the honorary medical fraternity.

At Yale, Frederick W. Bonner received honors in Latin and stood in the upper fourth of his class.

At Bowdoin College, William H. Dean, Jr., is in the junior class and is the ranking student of his class. He has been awarded five prizes.

At Colorado College one Negro student received a scholarship of $200 for the highest scholarship average during the first two years in college.

At Bates College Gilbert Robinson had a speaking part in the annual Greek play. Paul Coleman was President of the College choir and the Y. M. C. A., and a member of the Orphic Society.

At Drake University, Gladys R. T. Williams was an "A" student in the Organ Department and the first Negro graduate of the University conservatory.

Butler University writes of her colored graduates:

"No special distinctions but all good students."

Wilder P. Montgomery, an undergraduate, of Dartmouth, is in the first honor group and has received a Rufus Choate Scholarship.

J. V. Bolden of Columbia won a Surgical prize for the best notebook on surgical work for the Senior year.

Wilhelmina Turner received honors in History at Chicago.

At the University of Oregon, three men received letters in Athletics.

At Smith College, Annette E. Hawkins was a member of the Glee Club.

Harriette Pickens was a member of the All-Smith Basketball Team and a Sport representative and a member of the Colloquium. Grace L. Ridgley was a member of the Latin Club.

The 19 graduates of the University of Illinois are the largest number of Negroes who ever received degrees at one time.

Cyprian R. Cunningham received honors in Agriculture and was a member of the Agriculture Honorary Society.

John H. Carter had honors in Latin and was a member of the Honorary Society. Edward Ferguson was a members of the Honorary Society in Zoology, and Elizabeth Roberts is a member of the Sociology Honorary Society.

Edythe Dorsey made an unusual record at Syracuse University. She won a scholarship of $300 in her Freshman

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Message to the American People

The 20th Annual Meeting of the National Association for the Advancement of Colored People was held in Cleveland, Ohio, June 26 to July 2, 1929. The following address to the country was adopted.

THE N. A. A. C. P. has for twenty years worked to solve the most difficult social problem that faces America. When it was founded in 1909, Negroes were being lynched at the rate of 78 a year; the Supreme Court had never passed on the 15th Amendment. Tillman and Vardaman were the chief authorities on the race problem. Few reputable scientists dared to assert the equality of the races. We had only 1,100 Negro college students. Physicians and sociologists predicted the inevitable extinction of American Negroes, and Negroes themselves did not believe that an organization like this could exist or function.

The Negro problem is still with us after 20 years' struggle. But it is not the same problem. We still lynch and burn at the stake, but now it's 11 a year instead of 78. A series of court decisions has laid the foundation of our real citizenship as voters, householders, travellers and workers. No reputable scientist or public speaker today denies the essential equality of all races; the physical survival of the Negro is unquestioned, we have 19,253 college students and our organization including THE CRISIS has received and expended $1,567,330 since 1909.

The N. A. A. C. P. did not alone and unaided bring all these results, but it was the initial and moving force, and it has proven three things: that white and black Americans can work efficiently together for human uplift; that America will furnish funds to fight race prejudice when it realizes that it is not instinctive but a deliberately fashioned weapon of hurt and gain; and thirdly and chiefly, that earnest human beings can strive for a radical and even revolutionary ideal without bloodshed and without hate.

We have still a tremendous fight before us: we face today not simply a provincial and national problem of race and color, but one that belts the world and threatens its progress. We stand here in the greatest republic of the world on fatal and strategic ground: if we prove that the most diverse races can live together here in equality, democracy and self-respect, we can lead the world to Peace, Democracy in Industry and Freedom in Art. If we fail, we turn back toward War, Poverty and Slavery.

During the past year we have suffered one grievous set-back: after our long and hitherto repeatedly successful fight against segregation, the Supreme Court has recently refused a second time to pass on the legality of private compacts to establish segregated districts, notwithstanding the fact that the court has denied this right to public law-making bodies. Against this hideous injustice, we shall find ways still to fight on.

On the other hand, our fight against Negro disfranchisement proceeds successfully: last year we established by United States Supreme Court decision the illegality of state laws disfranchising Negroes in primary elections; this year we have in Virginia a Federal District Court decision against the legality of such disfranchisement by party leaders. We have actually succeeded with the help of Congressman Tinkham of Massachusetts in inducing the House of Representatives to vote for the reduction of Southern representation according to the 14th Amendment, and while the party whip reversed this decision next day, the vote threw the fear of God for a day into Blease, Carraway and 40 or 50 illegally elected Southern representatives; and the end is not yet.

We welcome President Hoover's decision to clean up Southern politics and to investigate law enforcement, and we only hope that common honesty and logical consistency will not stop reform short of a full exposure of the rotten borough methods of the South, the systematic and illegal disfranchisement, lynching, segregation, injustice toward Negroes in the courts, and barbarous punishment and convict lease systems.

Especially is the crying shame of denial of common school training to Negro children a matter calling for investigation and remedy. A just share of educational funds of the United States government, of Land-Grant funds, of the Smith-Hughes and the Smith-Lever appropriations, and of other moneys, is regularly and deliberately stolen from Negro children with the knowledge and connivance of United States and State officials, and the discrimination in state educational appropriations, especially in South Carolina, Georgia, Florida, Mississippi and Alabama is notorious and often amounts to spending $16.00 for a white child and only $1.00 a year for a black child.

We still suffer the insult of the "Jim Crow" car, the discrimination of bus lines and steamships and in places of public instruction, accommodation and amusement, even when these are supported by public charter and taxation.

We still face the discrimination and exclusion of trade unions, and we hereby repeat our invitation and warning of 1924 to the American Federation of Labor:

"Is it not time that black and white labor get together? Is it not time for white unions to stop bluffing and for black laborers to stop cutting off their noses to spite their faces?

"We propose that there be formed by the National Association for the Advancement of Colored People, the American Federation of Labor, the Railway Brotherhoods and any other bodies agreed upon, an Inter-racial Labor Commission."

The present condition of colored labor is precarious; with all its advance in efficiency and variety of employment, it is meeting severe competition, especially in the South, and the traditional "Negro job" is disappearing. This hurts the Negro, but it reacts on the white for the Negro in retaliation must and will "scab" and underbid. Immediate action is called for.

And beyond this, in Africa and the colonies and the West Indies, the abolition of forced labor, the restoration of the land and political and industrial democracy and the restoring of autonomy to Haiti is not only a crying need for colored folk, but the key to the emancipation of white labor throughout the world.

We repeat today as before: the American Negroes' great weapon of offense is the ballot. We should vote. We should seek alliance with the forces which stand for honest government, the abolition of privilege, and the socialization of wealth; but whenever these liberals deny us fellowship and draw the color line, we are justified in making any political alliance which defends us from political annihilation, economic discrimination and social insult.

Finally, as just stewards, give us funds to fight. Provide cash for defense, adequate salaries and current expense. Support our organ THE CRISIS; and let us go forward to a new decade of unity and success.

"Arma Virumque Cano!"

By CLIFFORD BLOUNT

Here is a story of education under almost insuperable difficulties. We could not refrain from supplying a trite but apt title.

I WAS graduat- from Wiley College in March. I have been attending this school for ten years — ever since being in the grades. And during every one of those ten years I have been without the service of two of the of the most valuable members of the body—the arms.

I was born on a farm out from Jefferson, Texas, December 11, 1902—the fifth child of a family of seven children. I was only able to live eleven years in perfect normalcy, for at the age of eleven, a wagon rolled over my abdomen causing internal injuries which affected me for over five years—the mere beginning of my "accident complex". When I began to recover, I was compelled to find some kind of work that did not set so severe a strain upon my body. My difficulty in finding such a job convinced me of the necessity for an education. However, I found work as a domestic worker in the house of a Jefferson doctor, and was about to become proficient in my duties when the accident which aimed to make a beggar out of me crossed my way.

I had been to Marshall, a nearby town where Wiley is located, in a touring car with two others, and we were returning at the hour of two in the morning. A curve taken too fast and far turned the Ford turtle, both of my arms being crushed in the wreckage. For sometime there was hope of saving one of my arms, but blood poisoning set in and amputation of both my arms was necessary—one just below the shoulder, and the other just below the elbow. After three weeks in the hospital, I was dismissed with a pamphlet of a Dallas judge, who was armless and who could make devices by the use of which armless people could make themselves useful.

I took the train to Jefferson after my release from the hospital. After I arrived there, I was forced to walk seven miles into the country, for there was no one at the station to meet me. Everybody I met deplored my condition and advised me that they would rather have been dead. Only one person gave me hope: that was my mother, who met me with a smile and said, "How glad I am to see you alive". This, and this alone, gave me a strong determination to live independently in spite of my handicap.

One of the first things I did after getting home was this: I persuaded my brother to go with me to Dallas to see the judge who could make the artificial arms so cleverly. Judge Corley was at that time president of the White Engraving Company, but he found time to see us. I shall never forget the impression that he made on me—sitting there at his office desk, typewriting and carrying on his office duties just as any other man would. He stopped his work and showed me how he performed several duties, and then he drove me over to his factory and had me measured for an arm. We stayed in Dallas a week while the device was being made. When we left, the judge said many encouraging things to me, advising my brother to refrain from helping me very much in order that I should be taught to shift for myself. Before this time they had to care for me like one would care for a one year old baby.

The doctors at the hospital told me that the only way for me to make a living would have to be by means of an education. My parents agreed with this, but they had no money with which to educate me, nor did they have any prospects of getting money. Things were certainly looking dark for me, and I had almost given up all hope of ever becoming a self-supporting man.

But at the time when despondency was greatest came the largest gift that ever I received. Three hundred dollars became available for my education! Nothing at this time serves more to convince me of the indispensability of *well-directed* charity, especially towards unfortunate beings, than the timeliness of this God-sent aid!

My mother immediately looked about for a school where I could get that needed commodity—education. She wrote practically every school of note in the state of Texas, but the reply of every school was similar to this: "Sorry, but this is no school for cripples," except in one case. Only one school in the state of Texas was big-hearted enough to give a chance to one who needed it more than any student in their rolls. That school was Wiley, whose president favored us with a personal reply expressing his particular interest in my case and his solicitude with regard to my misfortune. "I shall expect your son on Sept. 17", were the closing words of his letter.

So on the morning of Sept. 16, father and mother packed my things in an antique trunk of dimensions 12 inches deep and about two and a half feet long, put the trunk on the wagon, and set out for Marshall. I shall never forget the contents of that trunk. There were 2 quilts, 2 sheets, 3 shirts, and underwear. My only suit was exactly where one would expect to find it—on my back.

I was registered in Wiley, and on Sept. 18, 1919, I entered into my first day's work in a college as a student in the seventh grade. At that time, Wiley carried high school and grade students, as well as college students. A few of the students seemed to regard me with a hostile air, as if they thought me to be in the way, but as I became used to the routine and grew in efficiency, this hostility dispersed.

After a year at Wiley, I realized that the $300 would not put me through college, so I studied up a plan of traveling over the country, giving demonstrations of the manner in which one maimed for life could take care of himself, and exhibitions of skill in typewriting. The Church was to be my chief medium. In this way I was able to travel over forty states and parts of Canada and Mexico. This has been of great value to me, for it has made me understand that I am not the worst off person in the world. Certain newspapers, located in the places I visited, carried articles concerning me. Aside from this source of income, I was able to gather funds from another place: in 1926, I got a downtown cleaning and pressing establishment to let me handle their campus business in consideration of a commission of 20% and my own work free. I have continued this up to the present time.

I intend to study theology at Northwestern next year, a thing which seems at this time well-nigh impossible in view of my financial condition. But I feel sincerely that there is a way out of this difficulty, just as there was a way out of that difficulty back in the summer of 1919.

The Student Conference at Mysore, India

By JULIETTE A. DERRICOTTE

"AND you are really going to India? Marvellous! Think of it—you will see Gandhi and Tagore. What a chance to observe and understand the 'mystics'! Do you suppose you will have any trouble with the British? How do you suppose the Indians will treat you, especially those who wear their turbans in the United States for fear of being taken for Negroes? Have you read Katherine Mayo's 'Mother India'—how awful that country must be! Suppose you will find a wealthy Rajah? But now tell me, how did it ever come to pass anyway that you get this trip around the world?"— — So ran the steamer letters and comments of my friends last September and October as I turned my face toward India for the meeting of the General Committee of the World's Student Chrisian Federation, an elected group of representatives from forty-five Student Christian Movements of the world, which meets every two years to face and discuss the responsibilities of Christian students in a world like ours.

Ten perfect, golden, autumn days in London; five soft, gray, misty days in Paris; five bright, blue, sharp, cold days in Geneva; and then Marseilles with bright colored roofs creeping one over the other to the sky, with lazy, busy fishermen in their vari-colored sail boats, with folks whose skin was darker and whose eyes were softer, with smells,—we knew we were on the edge of a new world.

Miss Derricotte, Secretary for Colored Student Work in the National Y. W. C. A., was one of six delegates sent from America to attend the General Committee of the World's Student Christian Conference which met at Mysore, India, in December, 1928.

Three long weeks on a little British Indian boat, full to capacity, with mostly the British military on their way to Africa and India "to protect the interests of the English government" (and, incidentally, to live on a plane which would be impossible for them anywhere else in the British empire.)

On we ploughed in spite of a broken propeller-blade thru the Mediterranean, that most beautiful and human of all the seas; thru the Red Sea, with glimpses of Africa—a long curve of staggering, quiet, rugged, black hills with a blaze of pure gold rising out of them at sunset and flooding the whole sky. And then the dull, glassy, blue Arabian Sea, with jelly fish, flying fish, and an occasional shark to break the monotony of the sun's glare.

Thanksgiving night—a full moon in a sky full of stars; a tiny light away off on the horizon, another, another; a long irregular line of lights then dark shadows which grew into low, dark hills; small white, sail boats darting back and forth in the path of our searchlight; voices, the pilot—so this is Bombay.

Here I was really in India. For seven weeks I lived and moved and had my being with all the kinds of folks who make up that land. I lived in Y. W. C. A.'s with Anglo-Indians, in the furnished camp of a Maharajah, in a deserted military camp with five hundred students from India, Burma,

(*Will you please turn to page* 280)

David R. Porter, Frances Warneke, Martyn Keeler, Erma Appleby, Juliette Derricotte, Frank T. Wilson.
AMERICAN DELEGATES TO MYSORE.

THE POET'S CORNER

Dark Waters

By MARION GREEN SCOTT

DARK waters trouble my soul;
The lightnings flash,
The thunders roll,
And far and wide
O'er ocean's breast
The crashing waves
With whitened crest
Leap to engulf, enfold
Our ship hard prest
By raging storm.

I heed it not, the crash of raging elements,
The thunder in the tom-tom's beat;
The wind, the sound of wailing flutes;
The rushing waves
Are rolling ceremonial drums;
That loud lament the passing of a chief,
While agile braves,
Daubed with the mud of grief,
Weave swiftly to and fro
In mystic dance;
The Witch-man waves
His magic wand,
Lest this new grave
Be cursed by evil charm.
My soul is filled with awe,
My senses swim
At excess of emotion;
My eyes grow dim.
For I—I am a part of all
This visioned scene.
My heart attunes its strings
To vibrate to its rhythm.
Life shows its power stark
And primitive and so I am deprest
By waters dark.

Tournament

By JOHN LOVELL, JR.

IN a sky
dazzling stars
bloom and twinkle
after night's gun is fired:
These patines
vie in brilliance,
and soon,
a whistling meteor
shoots and
falls

Another and another,
still another—these comets
struggle,—and dash down
to endless night;
leaving a trail of silver dust.
The lucky stars remaining
grow brighter
and barter for
the priceless canopy, the glow and glitter
of the whole, round, wond'ring world
This wond'ring world
looks on
and up:
Till late in night's deep thrill
the stage is set,
in heavy mystic blue,
on which a fiercely brilliant star appears
alone
and sheds its rays
like diamond raindrops.

Then day breaks——

Enigma

By ELEANOR HOYSRADT

UP in jazz-blue Harlem town
Lives a girl who's honey-brown,
Honey-brown and sweet to meet
As you pass along the street.
But the sorrows in her eyes
Are like rain from winter skies
And a voice when she's alone
Asks her with a weary moan:
"Why is it abhorréd sin
To be born with darker skin?
Who has raised this frowning ban
On a slightly richer tan?
Building in colossal mass
Barriers we must not pass.
So much that we cannot see,
Hear, or touch, for any fee—
O that I were white and free!"

A mile or two from Harlem town,
Incongruously further down,
On a wider, richer square
Lives a girl who's flower-fair,
Flower-fair and sweet to meet
As you pass along the street.
And the laughter in her eyes
Is like sun from summer skies
But a voice when she's alone
Says to her with frenzied tone:
"Stop and listen to the din
Of this vogue for sunburned skin.
For heaven's sake devise a plan
To acquire an Afro-tan.
Or the ultra-smart en-mass
Will cry out: 'Thou shalt not pass!
Go and get a bronzed physique,
Your pale face is just a freak.'
O that I were dark and chic!"

Caldecot

By LESLIE PINCKNEY HILL

IN Huntingdon-shire, in Caldecot,
Old England has a town
The most forlorn of earth, I wot,
In sinister renown.

The village lanes are blossom-bright,
Like emerald plush, the green,
And trees look from a giant height
On houses prim and clean.

But though you breathe the morning bloom,
And hear the lintwhite sing
In Caldecot, an inward gloom
Envelops everything.

For never in a flowered lane,
And never on the green,
And never at a window pane
Are children's faces seen.

Old women speak the welcome word,
And old men say good-bye,
And never is a bosom stirred
To hear a baby cry.

And no one tarries long; for who
Could bear to build or bake,
Or do aught else that mortals do,
But for the children's sake?

Go, then, to Caldecot, and see,
If but for one awed minute,
How dark a sun-lit world can be
With no more children in it.

Questioning

By EDA LOU WALTON

IN the night
I have lain awake
In moonlight
Asking, "Why, why,
Is he mine?
I have done nothing
To deserve him,
Nothing to be thus blessed
In his nearness."

But when the moon
Was cloud-hidden,
I have cried,
Asking, "Why, why
Is he gone from me?
I have done nothing
Thus to lose him,
Thus to be distressed
In his absence."

Sunset

By ETHEL CAUTION

THE sun goes slowly
Down the golden ladder
That swings from heaven
To where a fringe of pines
Tops the distant hill.
Step by step he goes
Till near the end
He takes a sudden leap
And disappears.

So you went slowly
Down the ladder of the years
Smilingly step by step
Till one late afternoon
You took the sudden leap
And passed beyond my ken.

Augusta Savage

An Autobiography

The Rosenwald Fund has recently given Miss Savage a two year's Travelling Fellowship to study sculpture in Paris. This is the story of her life.

I WAS born in Florida of poor parents. I am the seventh child in a family of fourteen. Nine of us reached maturity. My father, who was burned to death in January this year, was a minister and very fond of good books. At the mud pie age, I began to make "things" instead of mud pies. I had very little schooling and most of my school hours were spent in playing hookey in order to go to the clay pit—we had a brick yard in our town—and made ducks out of clay.

Our family moved to West Palm Beach in 1915, and as there was no clay soil down there, my clay modelling was at a standstill, until I chanced to pass a pottery on the outskirts of the town and having begged a bit of clay from the potter, I resumed my modelling. The objects created from this clay was brought to the attention of the superintendent of the county fair which was due to open within three weeks. This man, the late Mr. George Graham Currie, persuaded me to enter my models in the fair, which I did. Being the only work of its kind on exhibit, it created a small sensation. A special prize of $25 was awarded me, and this together with public contributions donated by the tourists with the admonition to go to New York and study art, netted me $175.

I persuaded my family to let me go to Jacksonville, Florida, where I hoped to "do" the busts of all of our rich colored people there and so make enough money to finance my art career. I am thankful to say that the said rich folks refused to be "done" and I was soon almost stranded. I managed to pay my fare to New York and arrived with a balance of $4.60 and a determination to learn sculpturing in six months. I was directed to Cooper Union by the late Solon Borglum and was accepted on the merits of my work. After three months, I was forced to quit school and go to work, but was recalled and offered a working scholarship, which provided for my room and board and carfare, 1921-1922.

In 1923, I applied for, and was granted a scholarship which entitled me to study at Fountainebleau, France. [On the American Committee was Whitney Warren, Ernest C. Peixotto, Edwin Blashfield, Howard Greenley, Thomas Hastings, Herman MacNeil and James Gamble Rogers.] When it was discovered that I was black, the Committee withdrew the scholarship.

In 1925, through the efforts of Dr. W. E. B. Du Bois, I was granted a working scholarship which entitled me to study at the Royal Academy of Fine Arts at Rome, Italy; but as I had to pay my travelling expenses and as that was impossible to me, I was unable to take it.

In 1929, through the efforts of Mr. John E. Nail and Mr. Eugene Kinckle Jones of the National Urban League, I have been granted the Julius Rosenwald Fellowship for two years' study abroad. The Fellowship was originally for $1,500 per year, but has been raised to $1,800.

I have exhibited at the 135th Street Branch Library, New York; Douglas High School, Baltimore, Maryland; and at the Sesqui-Centennial, Philadelphia.

Hughey Debates

THE Pi Kappa Delta is a "honorary" Forensic Society. The Constitution as revised by the 7th Bi-Annual Conference at Tiffin, Ohio in 1928 has this statement on the admission of members:

1. Eligibility. Eligibility to membership in this society shall be determined as follows: The candidate, *who shall not be of the African race**, shall be a regular collegiate student in good standing, or a graduate of an institution of college rank, and shall have represented his college in intercollegiate oratorical contests or debates."

Hughey Arnette of Tacoma, Washington, did not know this. While he was student at the Stadium High School, he was found to be a good debater and was urged by the English teacher and debate coach to turn out. He won every debate in which he took part. He was one of the three debaters from the Senior Class to debate with the Lincoln High School. He won three to nothing with all Lincoln judges. He received his Letter as a debater.

Then he entered the College of Puget Sound. The Dean there is Allan C. Lemon. Lemon does not like "Niggers" and hardly hesitates from saying so. Hughey joined the Altrurian Literary Society, which is the most democratic of the three literary societies. Every year there is debate between the three societies for a loving-cup. This is proceeded by a try-out. Hughey won at the try-out, but the Society refused to appoint him. Hughey protested, and the Dean told him he would make himself unpopular and advised him to come out of the Society. Hughey fought so staunchly that one of the debaters went to the Dean and resigned, refusing to debate under the circumstances. Then the (*Will you please turn to page* 282)

* Italics ours: these words did not appear in the earlier constitution.

Countee Cullen in England

London, May 18, 1929

ALL the year I had said, with a boundless faith in Browning, "I shall go to England in April. Surely then the lilacs will be out in Kew; the lark will be soaring; and the thrush will be singing each song twice over." But I had forgotten that London is not all England. April in London was like late September, quite unlike the glorious sun-dappled weather we had left behind in Paris; even now in mid May it is only the intrepid soul who has doffed his top coat in London. And like the weather was the district into which I first moved, the London boarding house environ where all the houses are alike advertising bread and breakfast at two pounds and a half per week, with no mention of the numerous pennies that must be placed in the little gas slot if one wishes to keep from freezing; dull and sober places, each like the eye of some Argus of stone reflecting back the frigid gaze of its brother across the way. I began to pine for the rich warmth of Paris, and the budding trees of the Parc Montsouris which I could see every morning from my window and whose leaves I could hear each night sighing and soughing in the wind. . . Then like salvation out of the sky came a friend with an invitation to come to Surrey and spend a few days seeing the English country side. . . . Those were crowded days, because they had to be few, as the friend was leaving soon to teach in some mountain fastness in Switzerland. Then I saw how blue an English sky can be those rare moments when the grayness has been routed from them, how unbelievably green the grass can be, how golden the crocuses, as if touched and gilded by a Midas' hand. I saw enmeshed in a bit of wiring for one agitated and fear-freighted moment a blackbird, and I had time to note the opulent yellow of its beak before it extricated itself and zithered away. I laughed at the puffy, squire-like breast the robin flaunts; I heard the strange, shrill cry that is made by the chiff-chaff who is the harbinger of spring. I heard the thrush exemplify his reputed wisdom by singing his lay over not twice but many times. And there was a gay, good-humored lark who trilled us a sermon one morning on our way to the little country church that dated back to the thirteenth century; we could not see the songster because he was up in the very face of the sun and our earthy sight could not brazen out that brilliance, but we knew the singer was there by the drops of music which sprayed us like a silver cascade falling from the skies on to the thirsty earth. In three days I think I learned why Englishmen are so proud of their little island in the sea and why the songs of their poets are so vainglorious. I carried a lighter heart back to London town thanks to my friend who rescued me at a crucial moment. He is finding a new sort of loveliness in Switzerland, but none more radiant than that of his own Surrey. . . . Then back to London and out of Russell Square to lodgings on Edgware Road, a noisy boisterous thorofare whose one redemptive feature is the legend that once Francis Thompson used to haunt its purlieus, Thompson whose music was as mighty and as intense as Milton's, if less ambitious. As I walk the streets of Edgware Road, it is pleasant to think that here, perhaps on this spot where I place my foot with such unconcern, was probably composed a line or more of The Hound of Heaven. Poor Thompson, what an ostensible direlict he was, and yet how favored and radiant a spirit, for surely he communed with splendors with whom more respectable people had not even a bowing acquaintance. At the end of Edgware Road, stands the famous Marble Arch through whose portals no vehicle is allowed to pass except the king's. And directly in back of the arch is Hyde Park where I have passed many a jolly evening listening to the political and religious harangues for which this spot is famous. Here the different sects of Christianity, side by side, Catholic and Protestants in their various guises, sell Christ like merchandise across a counter, each trying to outbid his competitor. And here and there scattered throughout the crowd are the buzzing flies in the ointment, pointing out with much raillery and good humor the defects of the various systems. It reminds me of a slave on a block, but this slave has a running side and his hands and feet are mutilated with the rough caress of nails. . . . Then London began to be hospitable to me and I began to meet people, and to learn how charming the English can be, and how effortless that charm can appear. . . . I am still astounded at the assiduity and disinterestedness with which the Quakers, especially Winifred Cramp and John Fletcher, have endeavored to find me readings and hospitality in other English towns, Bristol, and Oxford and Sydenham; I shall never cease to marvel at the intense pleasure which Winifred Holtby, an English novelist, took in helping me to place a few poems with English journals and in aiding me to get a reading or two, aware as she was of the usual sad state of the bardic purse. . . . One or two personalities stand out in mellow relief for happy remembering: Humbert Wolfe, a gifted poet who is also sane enough to be in the government employ, having me in for tea one afternoon at the Ministry of Labour (for the heavens may fall and the earth be buried thereunder, but the drinking of afternoon tea in England, I ween, will stand forever. It is a custom as ritualistic as going to bed and rising, and far more regular; tea is served in theatres and movie houses during the intermission nearest four o'clock and in every English household); John Galsworthy, veteran wielder of the pen, waving the wand of welcome over us at a dinner of the P. E. N. Club; May Sinclair sitting on one side of us, answering in monosyllables and crisp sentences our timid endeavors to draw her into talk; Henrietta Leslie on the other side of us, gay and delightfully garrulous, treating us to wine in spite of our remonstrances, and pointing out the celebrities. . . . Then etched in our memory more than any of these is the little lady in the gray coat who was waiting in the anteroom at Friends House the same day I was there. We had both come to see John Fletcher. Her inteview was first, but it had hardly begun before John Fletcher came out and said, "I want you to come in and meet Ethelreda Lewis." And this frail, mild-mannered lady who I had thought surely was the head of some Ladies' Aid Society had given us Trader Horn with all its wild and fierce adventurings. "It amuses me," she said, "when they accuse me of being the sole author of Trader Horn; for I was forced to give up my schooling when I was thirteen, whereas Aloyisius Horn had a splendid education extending through his eighteenth year." I feel sure that the saints on earth today are few and form a most eclectic society; but I am equally sure that Ethelreda Lewis belongs in that number. I have not been able to analyze the reason; I do not care to analyze it; all I know is that she gives one a feeling which is out of and beyond the flesh. I was as conscious of that aura about her as I was aware of the shining circle of white hair coiled about her head, as I was aware of her unconsciousness of her own spirituality. Not a political person at

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Christianity and Race Prejudice

By C. F. ANDREWS

THE Christian religion at its inception stood out boldly for racial equality. There were violent controversies within the early Church, but the race question was settled once and for all when the declaration was finally made, that there could not possibly be any distinction between the Jew and the Greek, the barbarian and the Scythian, the slave and the freeman, because all were one humanity in Christ Jesus.

This charter of race equality was never seriously questioned by any Christian until the evil days of the slave trade and the setting up of that cruelest of all racial distinctions between slave and slave owner. Race Churches in which the races worship separately were originally slave churches. They arose out of this, brutal distinction between races on a slave basis.

Though it was the disgrace of my own country to fight fiercely to retain the monopoly of the slave traffic between Africa and America, yet it was also the glory of Great Britain that she gave many of the noblest pioneers in the long struggle for the abolition of Slavery. An historian has said that perhaps the one purely disinterested act in modern politics has been the Abolition of Slavery. It is with an infinite relief that one reads how our own forefathers carried through that struggle to the end, and how the victory spread from one country to another to the ends of the world.

This same victory reverberated in a thousand other directions. It gave a generous outlook to the Nineteenth Century, making it the greatest century of humane liberalism in all human experience. The breath of freedom, which made a man fair-minded in thought and deed, spread over the earth. We have the Declaration of Racial Equality in India as early as 1833. The whole colonial policy of Great Britain in Cape Colony, Natal, the West Indies, and in other critical racial areas, was decided at first on the same progressive lines.

In other countries the same spirit of freedom also prevailed. Such outstanding figures as Lincoln in America, and Gladstone in Great Britain, made at last this one principle of racial equality fundamentally sure. Whatever difficulties might arise in practice, in the eyes of the law all men and all races are equal. This one truth thus seemed to have established itself finally for mankind in the same way that the Abolition of Slavery itself had done. It has been my own task many times over to study the official documents with regard to Indian and Colonial affairs during this great age of Liberal statesmanship last century when Gladstone and Bright were in the ascendant. They declared that there must be nothing within the British Constitution which meant in the eyes of the law racial inequality. Now and then great battles were fought over this issue, but the principle itself was always acknowledged. It was this that made Mahatma Gandhi in early days such a profound believer in the British Constitution as the champion of racial freedom.

But the pendulum has swung back. The reaction came towards the close of the Nineteenth Century. While equality between the white races became acknowledged, equality outside the white races was questioned. What has sometimes been called the "Religion of the White Race" has even taken the place of the Christian religion. This "white race religion" has carried with it imperial domination and economc exploitation. With such immensely powerful adjuncts as these, it has been able subtly but surely to undermine the British Constitution itself and to leave it to-day in many parts of the world merely a facade without any substantial background. The Colonial Office, with its long traditions of racial equality, has often fought a brave fight against this reactionary tendency; but it has been obliged to give way and acknowledge in practice that there is one law for the white race, and another law for the other races as inferior.

Thus the Christian principle of racial equality, which was upheld by the greatest statesmen of last century has been virtually abandoned in the Twentieth Century. The spread of white racialism has infected the Christian Church. When I was in South Africa, in 1913-1914, Mahatma Gandhi was refused admission to a Christian Church at Christmas tide, when he wished to hear me preach. An Indian Christian would have received exactly the same treatment, and so would a Chinese Christian or an African Christian. We have thus got a religion today which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. It cannot truly say "We are all one humanity in Christ Jesus" because it does not believe this.

When I came back from South Africa on a very short visit to England, early in 1914, and my heart was pained with the racialism within the Christian Church which I had witnessed, I found the whole atmosphere filled with the Kikuyu controversy, intercommunion between the different Christian denominations and troubles between rival sects, while this racial wrong was destroying Christ's religion at its very root.

The World War followed and the racial evil has grown worse and worse. Since the War, and in accord with the brutality of the war spirit, we have suffered terribly in India at Amritsar; in Kenya we have seen a racial franchise and a racial conscription imposed; and we have had an unjust Colour Bar Act in South Africa. Is it to be wondered at, if the Simon Commission, on which only white men were allowed to sit, is called in India a "White Race Commission"? Meanwhile churches that refuse communion to different races have spread a noxious epidemic which shows very little sign of abatement. Is Christ divided?

I have not paused to argue the case for racial equality, but have taken it as one of the final facts of the Christian religion, just as it is also a final fact in the universal religions of mankind. The shame of which I have just spoken is this, that while, for instance, the faith of Islam and the Buddhist faith practice as well as preach, yet over large

(*Will you please turn to page* 284)

C. F. Andrews is an Englishman who has lived for a generation in India and is the friend of Mahatma Gandhi, Rabindranath Tagore and the leaders of free India.

The following address was given at the Quadrennial Conference of the British Student Christian Federation held in Liverpool, January 5, 1929, *at which nearly* 3,000 *University students, selected on a quota basis, were present from all the Universities of the British Isles. Mr. Andrews was invited to speak on "Racial Relations."*

ALONG THE COLOR LINE

ITALY

¶ On the 25th May last, Adolphus Vidal, a Negro, was raised to the priesthood in the Roman Basilica (St. John Lateran) by His Eminence Cardinal Basil Pompilj. Rev. Fr. Vidal completed his studies for the priesthood in the Pontifical Urban College for the Propagation of the Faith in Rome. Prior to entering into the ecclesiastical life, Father Vidal practiced the profession of Chiropody for 10 years in Hamilton, Ontario, Canada, and was well-known in the circle of his profession, being one of the original members of the National Association of Chiropodists founded in the United States. He abandoned his practice in 1925.

INDIA

¶ The Indian Princes paid large fees to British lawyers to induce the Butler Committee to recommend less intervention into their power by the Imperial English Government. The Butler Committee in reporting turned down the claims of the Princes and reasserted the paramount power of England.

NORTH EAST

¶ The Alpha Phi Alpha Fraternity voted at its 21st Annual Conference in Philadelphia, 1928, to appropriate $1,000 for scholarships. Ten $100 scholarships have been given to the following persons: O. J. Baker, Morehouse College; Walter Blanchett, Talladega College; Miss Catherine Van Buren, Fisk University; Miss Pauline Carter, Benedict College, Columbia, S. C.; Miss Marine N. Catus, Virginia State College, Petersburg, Va.; John Cobb, Western Reserve, Cleveland, Ohio; Wm. A. Gaines, University of Pennsylvania; Ernest B. Kalibola, (native African), New York University; John W. Lewis, City College of Detroit; and William Howard Sneed, Howard University.

¶ After twenty-eight years of service as Secretary of the American Bible Society's agency among the Colored People in the United States, the Reverend John P. Wragg, D.D., retired June 15, at his own request. Under his supervision, and with the untiring cooperation of Mrs. Wragg, more than 1,730,000 copies of the bible have been circulated.

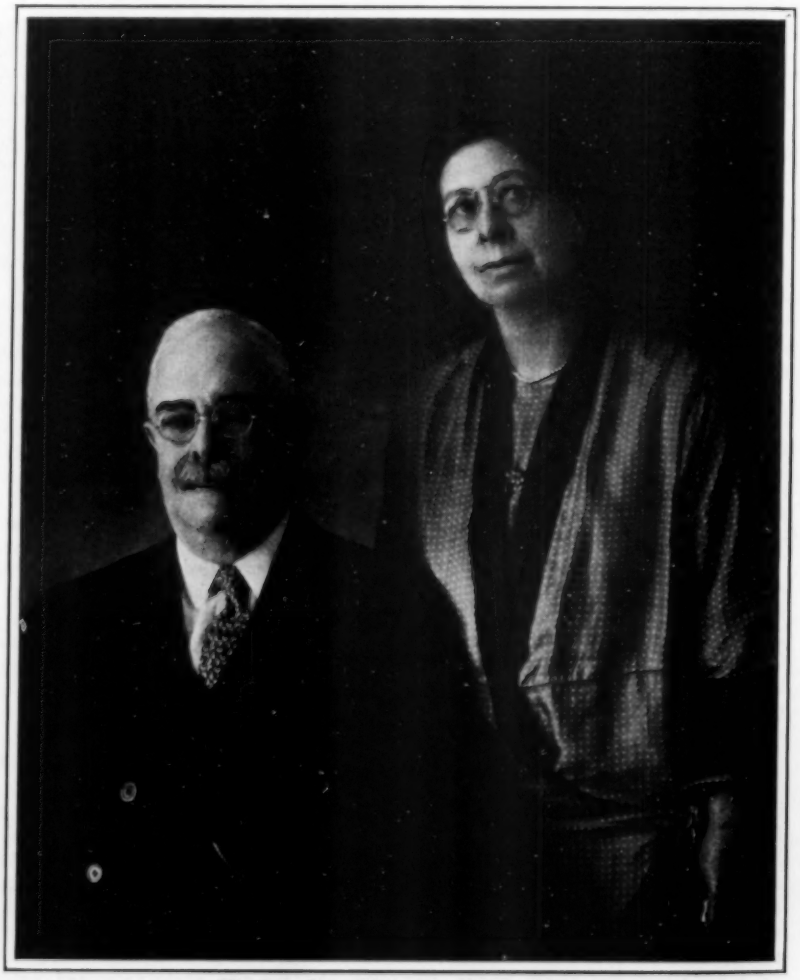
¶ Dr. Wragg during his secretaryship has trained and guided a large company of Bible workers and has effectively used correspondents and missionary agencies in the promotion of his work. Many of his workers have become leading ministers in the churches of their denominations and Dr. Wragg has so interested the religious leaders among the colored people that a number of their principal denominations have become part of the supporting constituency of the Society.

¶ Edward W. Bok gave the Boy Scouts of Philadelphia "Treasure Island" in the Delaware River for a summer camp. The white scouts have decided that Negroes cannot be admitted to this camp. Thereupon, all the Negro boy scouts, under Dr. A. R. Burton, and numbering about 700 boys, have withdrawn from the scout movement.

¶ At a meeting of the Stanley Works Committee on awards in New Britain, Conn., Frank Alexander, a colored employee of the cold rolled steel department, received $75 for accepted suggestions which he had made. He lives in Plainville, and has been in the employ of the company six years.

¶ Dr. R. R. Moton, Principal of Tuskegee Institute, was given the honorary degree of Master of Arts by Harvard University.

¶ For his coolness, quick thinking, and prompt action in Combating a dangerous fire which broke out in the United States Army Building, No. 39 Whitehall Street, Manhattan, Seth



The Rev. Dr. and Mrs. John Percy Wragg.

Lola Mack, A.B.
Bluefield

S. W. Sawyer, A.M.
Columbia

F. W. Bonner, A.B.
Yale

G. A. Goff, Fellowship
Cincinnati

S. W. Parkhurst, A.M.
Columbia

Cochrane, a Negro, who is Assistant to the Superintendent and a War Department employee for the past fourteen years, has been officially cited by Colonel Irving J. Phillipson, regimental commander of the 16th U. S. Infantry, at Governors Island.

DISTRICT OF COLUMBIA

¶ The summer school at Howard University began with 154 in 1924, increased to 225 in 1926, and this year has enrolled 468.

¶ Ernest J. Davis has been sworn in as Assistant District Attorney in the District of Columbia. He is a graduate of Howard and has been practicing six years.

SOUTH EAST

¶ The Honorary degree of Doctor of Letters has been conferred upon Miss Florence Reed, President of Spellman College, by Mount Holyoke College. Miss Reed is a graduate of the class of 1909, and for many years was employed at Reed College at Oregon. During the world war, she did Y. M. C. A. work in France, and then was employed by the Rockefeller Foundation. She was decorated by the Danish Government, and is now President of Spellman College in Atlanta, a constituent part of the new Atlanta University.

¶ Miss Gertrude P. MacBrown staged the play "Experience" by George V. Hobart at Palmer Memorial Institute, North Carolina. The production was marked by spontaneous acting and dancing, with excellent lighting and costumes.

¶ A Negro man named Brown living in Marion County, Florida, was convicted many years ago of murdering a white man. He was sentenced to be hung but a technical error caused the authorities to commute Brown's sentence to imprisonment for life. He stayed in the penitentiary seventeen years, and then another convict confessed that he was the real murderer. The Legislature was asked to give Brown a pension of $30 a month, when he was released, but they refused. They, however, rewarded two white clerks who were wounded in an election fight with lump sums of $2,900 and $5,000.

¶ Willis J. King, a Professor at Gammon Theological Seminary, has been given a traveling fellowship by the Rosenwald Fund. He will study Sociology and Anthropology in England.

¶ The Florida Order of the Knights of Pythias have provided a scholarship fund of $1,000 for students.

¶ Dr. William Henry Crogman has celebrated his eighty-eighth birthday on the campus of Clark University, Atlanta. Students, alumni and teachers joined in the celebration.

MIDDLE SOUTH

¶ The campaign for a Y. M. C. A. building in New Orleans fell short of its total goal, but the colored people seem sure of a $200,000 building. They were asked to raise $75,000 and raised $84,780, of which $22,235 was in cash. Two thousand and eighteen colored people subscribed. S. W. Greene and C. C. DeJoie gave $5,000 each; Bishop R. E. Jones, A. L. Moss and Doctor M. C. Gaines, gave $1,500 each; Walter L. Cohen, J. R. Patterson, William Robertson and Mrs. Nellie Wicher gave $1,000 each. There were 16 gifts of $500, 6 of $300, 12 of $250, 14 of $200, and 89 of $100. R. B. De Frantz of New York directed the campaign.

¶ In a certain prominent Baptist church in Memphis, whose Pastor is, if we mistake not, Doctor Cox, there was published a large notice: "Come in, rest and pray." Under this notice was a drinking fountain and on that in small letters: "For white folks only."

SOUTHWEST

¶ A suit for $500,000 has been filed in the Federal Court of Muskegee, Oklahoma, against three white men and a local corporation by three colored Loman children, alleging that since 1918, the white guardians have

L. E. Newsome, Mus.B.
Northwestern

N. Thompson, A.B.
Drake

P. H. Baker, A.B.
Pittsburgh

G. C. Sample, A.B.
Hamilton

A. Butler, A.B.
Denver

J. V. Bolden, M.D. *Bellevue* | *I. A. Craig, A.M.* *Columbia* | *R. O. Jackson, LL.B.* *Howard* | *C. E. Fisher, M.S.* *Western Reserve* | *G. R. Brown, M.D.* *Howard*

deprived them of $526,237, from their father's estate.

¶ The Houston *Informer*, a colored paper of Houston, Texas, tells us that Houston has 230,000 whites and 70,000 blacks. The city maintains 27 parks for whites and 1 for Negroes. The white parks have 2,473 acres, and the Negro park 10 acres. The white parks get $200,000 a year, and the Negro park $5,000. The white parks employ 130 persons, while the Negro park has only 1 employee. There are 6 swimming pools for whites and none for blacks; twenty tennis courts for whites and 2 for blacks; one golf course for whites and none for blacks; eight baseball diamonds for whites and none for blacks.

MIDDLE WEST

¶ One of the most striking bits of satirical writing is that on the "Abbott Medal", written by W. P. Dabney in his paper, *The Union*. Dabney tells how a leading Chicago colored paper, not receiving enough of the party campaign fund, bolted the Republicans and came out for Smith. The Editor was called to Washington, and after consultation with the G. O. P. political machine "did not forsake Smith, but permitted his dimensions to decrease, his location to become less conspicuous. In the marvellous history of American black and white national political machinations, no such story as this has ever been told before, for no Negro newspaper has ever swept financial defeat into a most stupendous financial victory and no Negro owner and editor has achieved the distinction of being nationally sought, courted, summoned and permitted to make terms so remote from the small change universally associated with the black phalanx!"

"WE'VE BEEN BETRAYED, SUH!"

From the *New York World*.

President Florence Reed of Spellman.

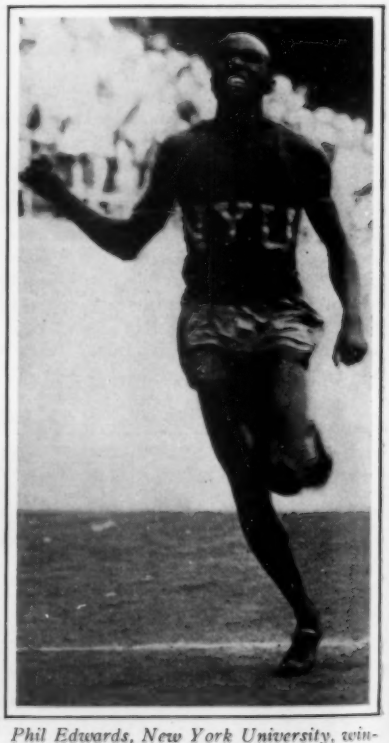
WEST

¶ The Rocky Mountain Student's Conference of the Y. M. C. A. and Y. W. C. A. has been held with 400 students and leaders from Kansas, Colorado, Nebraska, Utah and Wyoming. There were ten Negro delegates who were treated in every way on terms of equality. W. L. Hutcherson had charge of the Quest Club on Race Relations.

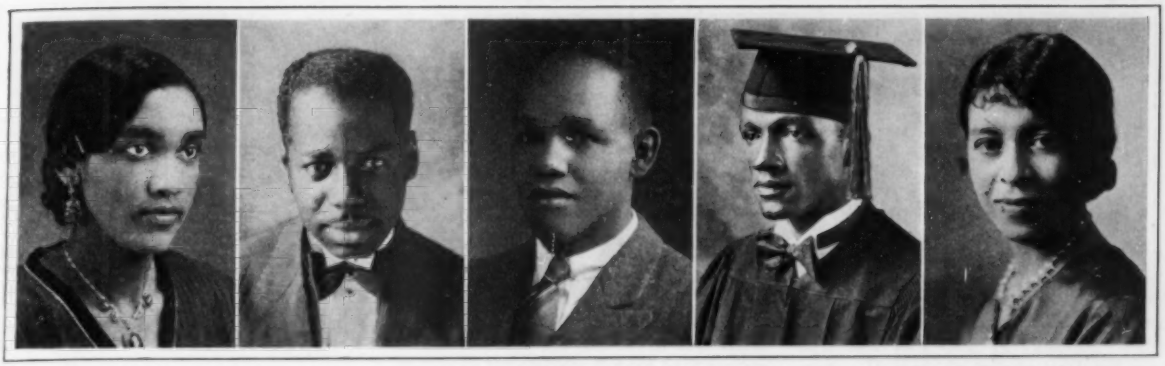
NEGRO COLLEGE NEWS, 1928-29

¶ At the North Carolina College for Negroes, Durham, a $400,000 building program was adopted in 1929.

¶ Livingston College has been recognized by the United States Government as qualified to admit foreign students.



Phil Edwards, New York University, winning the 880-yard run and inter-collegiate record.



D. D. Vance, A.B.
Wiley

C. C. Coleman, A.B.
Livingstone

H. M. Jason, A.B.
Lincoln

J. E. Price, A.B.
Clark, Ga.

A. D. Woods, Mus. B.
Ohio State

¶ Johnson C. Smith University has completed the University church. It has a seating capacity of 700, and an organ valued at $25,000. The total cost was $100,000.

¶ Evelyn Hill of Benedict College won the National Elk's Contest and the award of $1,000. Benedict raised $9,142 in cash on Commencement Day.

¶ Fisk University has completed its endowment fund of $1,000,000, and has been granted a $400,000 library.

¶ During the last scholastic year the State Normal at Nashville has put in a central heating plant at a cost of $75,000, and spent $28,000 in beautifying the campus.

¶ Knoxville College has finished raising its endowment fund of $750,000.

¶ Prairie View College has finished the erection of a $100,000 hospital.

¶ Wiley College has begun a campaign for an endowment of $600,000, toward which the General Education Board will contribute $300,000.

¶ The library at Hampton Institute will be increased from 30,000 to 250,000 volumes. A plan for sabbatical leave with financial aid has been adopted for teachers. This year's college class is the largest in the history of the school, and a majority of the Hampton students are now in college. The summer school offers a course leading to the degree of Master of Arts.

¶ The Virginia State College building program has been finished for housing of college students in new modern fireproof dormitories.

¶ A dormitory for women has been built at Virginia Union University.

¶ Talladega is still in the midst of its campaign for a $500,000 endowment. To date, $220,000 has been subscribed, of which colored people have given $43,000.

¶ Half of the $250,000 which Philander Smith is raising has been subscribed.

¶ Morgan College has begun the erection of a $100,000 men's dormitory, and a $125,000 science building.

¶ Lincoln University, Pennsylvania, has celebrated its 75th Anniversary and finished raising an endowment of $500,000.

¶ The most significant event in the history of the year is an Amendment by Congress of the act to incorporate Howard University. The Amendment reads as follows:

"Section 8. Annual appropriations are hereby authorized to aid in the construction, development, improvement, and maintenance of the University, no part of which shall be used for religious instruction. The University shall at all times be open to inspection by the Bureau of Education and shall be inspected by the said bureau at least once each year. An annual report making a full exhibit of the affairs of the University shall be presented to Congress each year in the report of the Bureau of Education."

¶ Howard University has given the following Professors leaves of absence with pay for study: Percy L. Julian, Organic Chemistry, in Austria, 2 years; V. B. Spratlin, Modern Languages in Spain, 1 year; his fellowship is from the General Education Board; G. R. Wilson, Psychological work in Haiti; Abram L. Harris, study for the degree of Ph.D.; Ralph Bunche, begins work for the degree of Ph.D. at Harvard; E. C. Williams, begins work for the degree of Ph.D. in Library Science at Columbia; Frank Coleman, study for the degree of Ph.D. in Physics, University of Pennsylvania; J. C. Grant, Study for the Ph.D. in English, University of Chicago; R. A. Young, Study for the degree of Ph.D., Zoology, Wood's Holl and at the University of Chicago; W. S. Hansberry, to do graduate work at Harvard under a fellowship of the Peabody institution in African Ethnology.

WEST INDIES

¶ The Reverend Albert E. Usher, a white priest in the Anglican Church, was a rector in British Guiana. He fell in love with Mrs. Ida Peters, a colored native of Jamaica. When they wished to get married, the Bishop refused to have the wedding solemnized by any priests. But Mr. Usher resigned his living; was married in another church, and sailed for Trinidad.

¶ A correspondent in the Bahama Islands writes:

E. C. Brown, A.B.
Shaw

E. M. Hughes, A.B.
Morgan

J. N. Hughley, A.B.
Morehouse

A. C. Curtis, A.B.
West Virginia State

Q. E. McCall, A.B.
N. C. College

F. A. Peters, A.B.
Paine

J. J. Wilson, A.B.
Bishop

W. H. Dean, Jr.
Bowdoin, '30

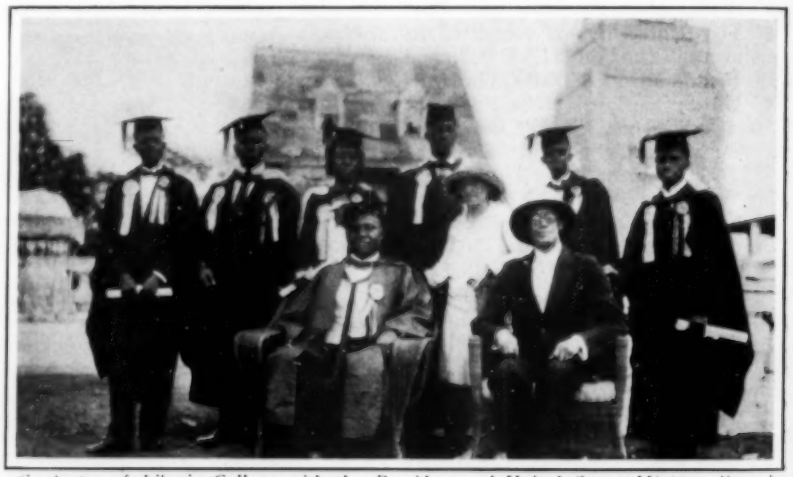
C. J. Hague, M.S.
Western Reserve

E. P. Shippin, A.M.
Columbia

"I will agree with you that in a good many instances in travelling to and from the West Indies, one is discriminated against aboard the various steamship lines; but I think you find that discrimination carried on in most cases where the steamships are privately operated. For instance, if you or any of your friends wanted to come to the Bahamas, I am sure that you would not have any difficulty in securing proper accommodation.

Our Government, as you may know, is strictly an independent one, and we make our own local laws and run our own affairs to suit us. All of our steamboats, suitable for the accommodation of first-class passenger traffic, are subsidized by our Government here, and we set the passenger regulations and rates of passage. So you need not have any fear about being 'jim-crowed.' Quite a large number of our people travel to and from the States, and they are properly cared for in every respect, including myself who have made several trips to New York during the past seven years, sometimes on the Ward Line boats, and sometimes on the Munson Steamship Line. The Munson especially, which have some very fine boats running down here, make the trip in just two and a half days. It might interest you to know that we also have at present an Air Line running from Miami, Fla., daily, making the trip across from the main-land in two and a half hours. So you see we are quite near to the States after all.

"In hotel accommodation, we have several very nice places that take colored guests, in addition to which a number of private homes would be only too happy to accommodate you or any of our American friends who may like to visit us. Last summer we had a very nice group of your people from various States who met here in Convention. We are expecting another Convention from Chicago this summer, composed chiefly of Negro business men. I am sure that they as well as Negro Bahamians will have much to gain from a trip of that kind, as we have here a number of Negro business men who would be glad to talk over various propositions, and who are in a position to spend thousands of dollars with their own people if they can get the same concessions given them by foreign agencies of the other race. Then again such a trip would mean much in the way of a change and rest for them. I am hoping that in the near future, you may find it convenient to come and bring along some of your friends for a visit to the Bahamas."



Graduates of Liberia College with the President and United States Minister Francis.

¶ The West Indian Conference which met lately in Barbadoes was composed very largely of official mem-

(*Will you please turn to page* 286)

G. H. Allen, A.M.
Columbia

E. Dougherty, A.M.
Columbia

H. G. Dickerson, M.S.
Iowa

H. N. Swann, A.B.
S. Houston

J. E. Robinson, A.M.
Columbia

Postscript
by W. E. B. Du Bois

THE CLEVELAND MEETING

OUR annual meetings develop usually a certain distinct individuality. All of them are rather more than just meetings. They are human experiences and they develop according to their individual members and the times and the circumstances. They are the making and renewal of human contacts. They are inspirations. I have attended, I think, every annual meeting of the Association save one, including that initial conference in 1909; yet I am always astonished at the virility and novelty of these meetings. Very many organizations bring together larger numbers but usually they tend to develop a dead inner core of routine to which few pay attention while without is a great and glowing penumbra of social life which is inspiring and yet the inspiration tends to die because it lacks an inner sun of real heat and light. But every N. A. A. C. P. meeting has real messages and real discussion so that not only are its mass meetings instructive, but its business is interesting and the social life gets its tenor from the work.

The problem of emancipation of black folk is discussed openly, thoroughly, and sincerely. For the most part there is no evasion or apology. No one can attend a meeting like that in Cleveland and fail to know exactly what we propose to do. On Wednesday, we had the history of the N. A. A. C. P. told again by Mary White Ovington and the essential democracy of our movement stressed. On Thursday night, Nannie Burroughs flayed race prejudice, declaring it more thoroughly organized than religion. Charles S. Johnson analyzed the economic foundation of race prejudice and showed that money income even more than race repulsions builds up caste. Edwin R. Embree of the Rosenwald Foundation emphasized the fact that as the Negro more completely enters American democracy, he must assume a larger duty of playing his part, discovering talent and aiding it, and getting rid of envy. Friday night Mrs. Sallie Stewart represented the organized colored women of America. William Pickens told of recent experiences in the South and Judge Ira W. Jayne defended the immigration from the South and warned against racial bellwethers.

Sunday afternoon, seven thousand people in the endless Public Auditorium which can seat fifteen thousand, heard Congressman Hamilton Fish speak much too apologetically of "social equality," while Mordecai Johnson demonstrated the fact that America is lawless because of its violence towards the Negro, and religion impotent because we cannot apply Christian ethics to black folk. Monday night before a packed house and an overflow audience of a thousand, Congressman DePriest, standing stolid and belligerent on two firm feet, declared that he proposed to demand every right of a Congressman "from the barber shop to tea in the White House." Miss Eleanor Wembridge in an excellent statement noted that "as roads grow bad, manners become better, in America."

Finally came the great night of the Spingarn Medal, in the beautiful Music Hall of the Public Auditorium with an audience of three thousand and with Green's "No 'Count Boy" done as an opening by the Gilpin Players; and done exceedingly well, under Rowena Jelliffe. Charles F. Thwing bestowed the Medal happily in the presence of three other Medalists. Dr. Johnson made an affecting response and Col. J. E. Spingarn spoke inspiringly for three minutes.

Of other things said and done, we shall talk later but one cannot forget that morning at the Cleveland Museum of Art with the discussion on Negro Art by the Director and others, a reading of poems by James Weldon Johnson, and violin solos by Louia B. Jones, by far the most finished violinist of Negro America. On Sunday representatives of the N. A. A. C. P. "preached" in ten pulpits.

HAMPTON INSTITUTE

HAMPTON is at last at the parting of the ways. Her third white Principal has resigned. We congratulate Mr. Gregg. This is the best step of his administration. We do not say this carpingly but soberly. Mr. Cregg has tried hard but he was set an impossible task and his fault was not to see it sooner.

The next step is to appoint a colored Principal. The Trustees may hem and haw and seek and get another white man. If they do he too will fail and fail soon. Nor is the reason far to seek. Hampton is not Fisk nor Atlanta. Hampton led far ahead in a movement which Fisk tried to follow and Atlanta refused to consider. That path was an attempt not simply to placate the white South but to incorporate and integrate it in the conduct of the school. This would have been difficult even if Hampton had had to deal only with the best whites of Virginia, and of the former slave states. But dealing as she must mainly with a provinicial narrow-minded small Southern town she was maneuvered into an impossible position in which James E. Gregg became martyr and victim.

Armstrong, the first Principal, was a kind-hearted philanthropist of fair education and sincere but narrow ideals. He gave his life to the work and made the shibboleth of "industrial" education popular. He himself believed in college training, music and mathematics; but he was trying to emphasize hard steady skilled work for recently freed slaves. Frissell raised the shibboleth to a gospel which attacked college training and discovered a "new" education in the so-called "Hampton Idea." While Armstrong sought tolerance and silent acquiescence from the Southern whites, Frissell sought friendship and offered power. To secure this, he was forced to draw the color line more and more inside the school itself—separation by race in dining rooms, guests' houses, social assemblies, faculty activities—indeed, the thing became so intricate and baffling that it took more time and energy to avoid introducing Colonel Carter to George Jones, than to teach carpentry and farming.

This situation Gregg inherited; and not simply this: by Gregg's time, white Hampton and white Virginia felt that Hampton belonged to them and that the students were there to sing for them, wait on table and guide them through the beautiful grounds. Southern whites on the teaching force and Northerners with Southern principles, who enjoyed the Hampton salaries, intensified this abnormal situation, which finally flamed into two strikes: a strike

by Southern whites to compel "Jim-crowing" by law on the Hampton grounds, and a strike by students against the whole intolerable situation.

What could a new Principal do? He could act like a Negro: separate himself from the intricate social contacts of white Hampton and white Southerners and seek to re-establish that social equality of teacher and student which is fundamental to education. He could try this and he would fail—fail because of the bitter resentment of the whites on the faculty and in the town, and fail because the Negro students have been pushed too far from their teachers to be pulled back in less than a generation.

The alternative is a black Principal; and this involves two other difficulties: Can a colored Principal retain that proportion of white teachers so necessary to normal racial adjustment? Will the white trustees trust a black man to administer eight million dollars' worth of endowment?

MINORITIES

ONE reason for the United States continuing to decline joining the League of Nations is because each League member is asked to engage by treaty to protect the racial and religious minorities within its borders. The Jews of Romania, the Germans of Poland and Italy, and the Greeks of Turkey, have invoked these treaty rights before the Council of the League, and while the Council has never taken drastic action, yet there is the power and the threat. We may talk learnedly of avoiding "political" entanglements in Europe, but one of the things we really fear in joining the League is giving 12 million black folk a chance to appeal to the world with legal and moral right.

VOTES

THE last presidential election brought out an unusual vote—more than 10 million, it is estimated, over the election of 1924. Yet, even then the vote was small. There are at least 60 million citizens 21 years of age and over. Of these only 39 million voted in 1928 or 69 per cent of the voters and only one-third of our population, as compared with 80 per cent and one-half the population in England and Germany. Why is this? Because, as the *New York Times* has suddenly discovered, of "the one-sided nature of the contest". We have only the one party in the United States—the Democratic-Republican combination for graft and privilege. Why not a third party? Because the Solid South forbids. Because the political power of a rump group of whites casting the vote of disfranchised black and white laborers holds the balance of power and forbid a third party movement. And whenever a cheerful idiot in the North wakes half up and cries—"But—see here!" they yell, "Nigger!" and promptly he falls again into a scared and disturbed sleep.

IMMIGRATION QUOTA

COLORED America has been silent on the immigration quota controversy for two reasons: First, the stopping of the importing of cheap white labor on any terms has been the economic salvation of American black labor. As usual, we gain only by the hurt of our white fellow serfs, but it is not our fault and whenever these same laborers get a chance they swat us worse than the capitalists. Secondly, we are loath to invite more black folk to a land of color discrimination lest they suffer and lest they make us suffer more as certain foreign dark folk have by frustrating our efforts and misunderstanding our ideals.

Nevertheless, in justice and decency at least one-tenth, and on the basis of the census of 1790, 23 per cent. of all future immigrants to the United States ought to be black men according to the "origins" basis of the present law. Such an immigration would be physically and morally better than the present Europeans contingent, and if less intelligent, this is the fault of Christian Imperialism and not of native brain power. With decent schools for Negroes here and in Africa this handicap would easily disappear.

But the Holy Whites, says Reed of Pennsylvania,

"Have excluded from the quotas, the Chinese, the Malays, people in the barred zone of Southern Asia, and the Negroid tribes of central Africa; and, by almost universal consent, it was to the best interests of America that we should. . . . The colored people of this country have acquiesced in this."

"Acquiesced" is lovely. We also "acquiesced" in slavery, the systematic rape of our women, lynching, disfranchisement and public insult. But there is a day coming when our acquiescence will not so naively be taken for granted.

MORGAN

CLEMENT GARNETT MORGAN my friend and Harvard classmate, is dead. He was a fine figure of a black man. He was one of the cleanest men I ever knew, without, and within. Some will remember that day when he was elected class orator of Harvard '90. The nation shook, and thereafter colored class orators were long and widely in fashion.

Morgan was a grown man when he started to prepare for college at the Boston Latin School. Then he doggedly did Harvard College and the Harvard Law School. He was incarnate will. He knew no defeat. Born in the shadow of slavery, he achieved the breeding of a gentleman and an English diction that even New England envied. Hail and farewell, my friend!

A MESSAGE

WE republish from the Associated Press the following message:

"To every American citizen the recent messages of President Hoover are a challenge to patriotism and a call to duty.

"'Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws.'

"We believe that Negro suffrage should be given an honest trial, that it was enacted for the 'protection of the American democracy,' and that the moral force of the country is behind President Hoover in his endeavor to combat those forces which are attempting to frustrate this effort.

"Let us unite to give the Fifteenth Amendment an honest chance for complete enforcement. To the full extent of our example and influence let us support our President and the Constitution—the Constitution that is the instrument of our sacred honor, the protection of our homes and property, and the bulwark of our national existence."

The following have signed the message:

Ralph H. Burnside, Willopa Lumber Company, Portland, Ore.

Colonel Patrick Henry Callahan, president, Louisville Varnish Company, Louisville, Ky.

Frederick S. Chase, president, Chase Companies, Waterbury, Conn.

Charles B. Cook, vice-president, Royal Typewriter Company, Hartford, Conn.

W. H. Crosby, president, The Crosby Company, Buffalo, N. Y.

Robert Fulton Cutting, director, International Telephone and Telegraph Company, New York City.

Captain Robert Dollar, president, Dollar Steamship Company, San Francisco, Cal.

Thomas A. Edison, president, Naval Consulting Board, West Orange, N. J.

Henry Ford, president, Ford Motor Company, Detroit, Mich.

Alfred C. Fuller, president, Fuller Brush Company, Hartford, Conn.

(*Will you please turn to page* 284)

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The President

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Purpose

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Mordecai W. Johnson
President

Emmett J. Scott
Secretary-Treasurer

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WINTER QUARTER January 2, 3, 1930
SPRING QUARTER March 20, 21, 1930

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2. **THE SCIENTIFIC COURSE**
   Leading to the B. S. Degree.
3. **THE PRE-MEDICAL COURSE**
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JAMES E. SHEPARD
President
DURHAM, N. C.

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A Government Survey

(*Continued from page* 262)

and cooperation between the different departments. The State of Ohio should carefully investigate the situation.

Lincoln University, Pa., needs to reconstruct and reduce its departments of instruction.

Lincoln University, Mo., has received no proper support from the State.

FUTURE

"Assuming that higher educational opportunities should be approximately the same for both races, it is evident that the development of colleges and universities for the Negro race must be greatly increased in order that its needs and those of the country may be fully met. With opportunities for undergraduate work assured for the future, the next step in advance is the development of high-grade institutions offering genuine opportunities for research and graduate work."

The Year of Education

(*Continued from page* 264)

year; the next year she was one of three sophomore students elected to the mathematics fraternity, Pi Mu Epsilon. As a Junior, she became a member of the Women's Cosmopolitan Club, and was Secretary last year. In 1928-29, she was elected to the Pi Lambda Theta sorority, and then to the Phi Beta Kappa, and finally into the Phi Kappa Phi. Throughout her four years she was on the Honor Roll and was graduated with honor. Her major work was Mathematics and English.

The total reported Negro registration in Northern institutions is 2,171. This leaves out several of institutions with a considerable Negro student population. Estimating this at 100, we have a total registration of Negro students in Northern institutions of learning of 2,271. Of these, there were reporting as graduating with degrees, 394.

Student Conference

(*Continued from page* 267)

and Ceylon, in an Indian Student Hostel, in a mission school run by Americans, in one run by an Australian, in Indian homes, in European hotels. I talked with Hindus and Moslems and Christians, with pro and anti British Indians, and with British subjects who were torn to bleeding in the holding of loyalties. I did not see Gandhi nor Tagore. I had a sense of the mysticism only after I left the country and thought back into the experiences of the seven weeks. I had no trouble with the British—the In-

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dians were curious but most cordial. I saw much of all that Katherine Mayo describes in "Mother India," but more that she doesn't mention; I met a wealthy Rajah (he owned one hundred cars, lived in a marble palace, but he was orthodox Hindu and believed in purdah for women!)

It was in this Rajah's furnished camp, on the edge of the beautiful, clean, little city of Mysore in southern India, that our General Committee met, about ninety of us from the British Isles, Holland, Germany, France, Norway, Sweden, Bulgaria, Czechoslovakia, Russia, Australia, New Zealand, black and white South Africa, China, Japan, Korea, India, Burma, Ceylon, Canada, and the United States. And this was how it came to pass that I got the trip around the world.

To report a committee meeting is a dull procedure, and should I begin telling you of findings and resolutions and platform addresses and budget deficits, and committee elections, your mind would go wandering as mine did one day in Mysore. But let me tell you where mine wandered. We were talking finance, I think it was, and I thought how dull, is it really worth all the money it costs to come around the world for such a committee meeting? Like magic, I thought but look who's here! A committee isn't a dull affair after all, for off to my left sat a Britisher and an Indian whom I happened to know had gone hard and fast in a discussion on England in India—(the young India woman, upon entering church, had been told only a few weeks before that all the whites must be seated before they could give her a seat); in another direction sat my little Korean tent-mate who had kept me awake until 2 A.M. telling me that I knew nothing of prejudice, segregation, and discrimniation; that to know the real meaning of these words I'd have to be a Korean under a Japanese government; and not far from her was my newly made friend from Japan who had asked me a few questions about our immigration laws; and near her was the shy young Chinese secretary who could make you feel all the ache of the Chinese in their relation to Japan (the Japanese were in Tsinan while we were in Mysore). And the white South Africans had told of the real spiritual experience which was theirs when they could shake hands with Max Yergân. An Australian had said to me, when I think of all the unoccupied land in Australia and see the swarming masses of the East on such limited land I feel terribly, but when I think of all the complications of the Eurasian problem I'm glad for the white Australian pol-

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icy. And my eyes roamed to those of us in that big meeting tent from the U. S. A., those of us who were white, those of us who were brown, and I remembered that we did not represent the masses in the United States. On and on my mind played with the folks who make up the world when something or someone jerked me back and I thought what a destructive mind you have, sinner, for see here, in all that you have just observed there is promise. Under the double roof of this tent your committee is prophetic in the sense that this is what can happen to all the world. With all the differences and difficulties, with all the entanglements of international attitudes and policies, with all the bitterness and prejudice and hatred that are true between any two or more of these countries, you are here friends working, thinking, playing, living together in the finest sort of fellowship, fulfilling the dream of the World's Student Christian Federation "That All May Be One."

Those of us who lived through those days and all the days come home with mingled feelings. I don't know how to answer my friends who meet me on the street corner and say. "Did you have a wonderful time?" Of course it was most interesting, but how can I say that I am no longer free; that the wealth as well as the poverty of India haunts me; that I ache with actual physical pain when I remember the struggles of all India today, religious, caste, economic, social, political; how can I tell of the control which oil and rubber and jute have in the relations of East and West, or explain how back of oil and rubber and jute are the more fundamental and eternal puzzles of economics, race, and religion? My head whirls but every now and again I remember "that there is so much more to know than I am accustomed to knowing and so much more to love than I am accustomed to loving" and that somewhere ahead "All May Be One."

Hughey Debates

(*Continued from page* 269)

Society met and appointed him and Hughey to represent them, but it was too late to prepare, so the Altrurian Society did not take part and a college tradition was broken.

Meantime, Hughey succeeded in getting on in two of the college debates: one at Pacific College at Seattle, and the other at St. Martin's College at Lacey. The audiences went wild with enthusiasm over him. The decision went against Puget Sound at

Seattle but many in the audience thought the decision very unfair and due to Dean Lemon's Ku Klux Klan tactics.

Nevertheless, participation in these two debates entitled Hughey to a Letter but the College decided at first to give no letters this year. They said the school was not able to buy them. Finally, letters were given out but privately instead of in Chapel as formerly. Hughey got his Letter.

May 14th, it was announced in Chapel that the new Pi Delta Chapter would initiate the next Saturday night. The colleagues of Hughey Arnette were to be initiated but Hughey was to be omitted. He complained to the Dean. The Dean finally showed him the constitution of the Pi Kappa Delta and said he had tried to find a colored debating Fraternity, but that he was unable to.

The local chapter held their initiation and called the names of all those who had taken part in two or more inter-collegiate debates and were eligible; and then called Hughey Arnette's name, and the speaker said: "Not eligible on account of his race." Shigeo Tanabe, a Japanese, was made President of the local chapter!

Hughey's mother wanted us to telegraph to the President, Dr. Edward H. Todd. But as she has already appealed to him without redress, we doubt if any appeal from us would have done any good. Thus, the students of the College of Puget Sound are receiving from President Todd and Dean Lemon a fine education in American democracy.

Countee Cullen

(*Continued from page* 270)

heart, she has come to London from Johannesburg, South Africa (and may go to America) in an endeavor to raise funds for the South African native, funds with which to provide him with the decent recreation of which she says he stands so sadly in need. The state of the South African native seems not far removed from that of the American Negro slave when slavery was at its zenith. I hope Ethelreda Lewis may go to America and carry back for her South African project a considerable sum from American Negroes who, remembering their own not far distant lot, should be imbued with a sympathetic spirit for those in whose behalf Mrs. Lewis contends.

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Church and Prejudice

(*Continued from page* 271)

areas those who profess the Christian faith do not practice it and thus Christ is divided.

Again and again when we go abroad and even in England itself the question is put to us by those who belong to other religions: "Why do you Christians alone today uphold racial inequality and judge men according to the colour of their skin?" We are often told that the Christian Religion is the religion of the White man and that it is a symbol of imperialism and haughty domination. If we protest that Christ never taught such things we are brought up against the fact that Christ's followers practice this on a large scale. It is an African proverb which says: "Your deeds speak so loud to me that I cannot hear what you say in your words." It is these loud speakers all over the world—the dark deeds of Christendom—which are trumpeting forth race-domination from Europe. No wonder that the still small voice of the Holy Spirit of God cannot be heard.

What then remains to be done? Are we to fold our hands? No. That is not what our forefathers did when they were faced with slavery. They laid down their lives for the truth. The one single death of John Smith of Demarara, the young missionary, who died for the slaves of the sugar plantations in British Guina did more to abolish slavery than all the other strivings put together. It gave the moral power behind the plea of Wilberforce and others, which carried it home to men's hearts.

What is needed today is a revival of the spirit of martyrdom and sacrifice for the Christian faith which we profess. It is only those who have carried their faith to the test of action, those who have lived for their faith with the joyful consciousness that at any moment they may be called upon to die for it—it is only these that are able to hold their own position without wavering when the crucial test comes. It is only these who can wrest victory out of defeat. There must be no compromise: no betrayal: no looking back.

Because the issue is so grave: because it is a matter of life and death—not to you and me only, but to the Christian Faith itself as it is lived and practised among men—for that reason, I have waited in England for this Liverpool Conference, in order that I might pass on to the young Christian students of this country, the moving indignation that we feel on account of the wrong that is being done and the determination to right it.

Very soon the call may come to finish what has been given to me to do in the life-span allotted by God; for I am nearing the age of sixty and the body has been tried by much illness in the tropics. But if it were only possible to deliver over this one supreme longing of my heart, for which we have struggled all these years, often apparently in vain—the longing of removing from the fair name of Christ this racial reproach, and to bring to an end, for His sake, these racial Christian Churches, then I could joyfully leave the work to be carried on by those whose idealism is still untainted with timidity and whose young lives are still reckless with courage. For we cannot, we must not, swerve one hair's breadth from the great charter of human solidarity and human redemption, which Christ himself has given us:

"In Him, there can be neither Jew nor Greek, barbarian, Scythian, bond nor free, for all are one Man in Christ Jesus."

Postscript

(*Continued from page* 278)

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SOUTH CAROLINA

WHEN the Charleston *News and Courier* acknowledges injustice to the Negro, no one surely can doubt. In a leading editorial the *News and Courier* comments upon the admission of the white South Carolina Teachers' Association and says:

The public is informed that the South Carolina policy of skimping the Negro schools, of employing inferior teachers for them, of providing them with comparatively mean facilities in every way, enables the state not only to tax the Negroes but the white people too in the counties of preponderant Negro population for the schooling of the white children in the white counties.

One would like to know whether this policy expresses the ideal of the South Carolina Teachers Association? Whether or not the members of the association be skilled, efficient instructors, the limit of their usefulness will be set by their individual and private aspirations and standards. Is the South Carolina Teachers Association with its more than six thousand white members content with the South Carolina policy of grinding the Negro schools, of holding them down to the lowest point possible in the equipment of their schools, whether in respect of teachers or houses and furnishings?

Is the South Carolina Teachers Association hostile to Negro education, or indifferent to it?

White counties, other things equal, are likely to be the prosperous counties. The lands in a township containing five hundred white farmers will be worth five or ten times the lands in another township containing five hundred Negro farmers. The property of a mill employing six hundred families where there is a plant of fifty thousand spindles is worth two and a half million dollars, and that is a valuation twenty or a hundred times as great as is to be found in any corresponding acreage in a low country county inhabited by as many Negro laborers.

Consequently, where there is this great wealth, the revenues necessary to carry on local county government can be and are raised on low assessments. In the counties of a preponderant Negro population, on the contrary, most of the property is owned by relatively few white people but the costs of county government are not lower in proportion to whole population than they are in a county where most of the inhabitants are white. Hence, assessments in these darker counties must be higher, proportionately, than in white counties, with the unavoidable result that many an owner of tangible property is compelled to contribute to the state treasury two or three dollars to one contributed by a taxpayer in a white county, the constitution prohibiting separate assessments for local and state purposes. Thus, we have a circle not merely vicious but iniquitous. On the one hand the high assessment in the Negro counties extorts from their white people cruel and unusual contributions for legislative appropriations to the public schools, and on the other the cold-blooded and calculated policy of repression of the Negro schools canalizes into the white counties streams of money from the counties where the black people dwell.

¶ John D. Barry has been carrying on an argument in his column in the *San Francisco News* concerning the ethics of "passing." Some of his correspondents have asserted that a black child might be born of the marriage of two apparently white people because of reversion to a black ancestor. But Mr. Barry consulted the President of the Science League of America who said:

It can be definitely stated that searching investigations have not revealed one single instance that justifies the claim made by medical science that in a family of several children born of a white parent and a Negro, some will show little or no signs of Negro blood in their complexions and others will be positively black.

To which one might answer: "What difference would it make if one of the children were black?"

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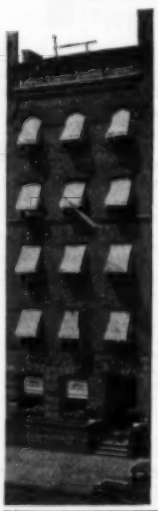

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(*Continued from page* 276)

bers and representatives of Chambers of Commerce, instead of by regularly elected members of councils and representatives of the people. This has caused much criticism.

¶ Etienne Mathon, a Haitian lawyer, and former Minister and Deputy, is dead at Porto Prince. Mr. Mathon was a distinguished leader of the Haitian people.

WEST AFRICA

¶ As many had anticipated, the English have now come forward with claims for indemnification for the rubber plantation which was the beginning of the Firestone project. The English rubber planters made a complete failure in West Africa, both in rubber planting and in other large schemes of development. Their idea undoubtedly was to hold on until England took over the country. When the war precluded this and the Firestone Company came in under American protection, the English are now presenting a large claim for damages; but they do not want to come into Liberian courts.

¶ An interesting exhibition of drawings by modern Negro Gold Coast artists has been held at the Imperial Institute, London. They seem to indicate a renaissance of Negro art on the West Coast with educated young Negro artists.

¶ There were 191 persons who attended the Congo Jubilee and West African Conference at Leopoldville, Belgian Congo, in September, 1928. This is the Tenth conference of Protestant Missionaries which has been held and also the Jubilee of the missions which were first established in 1878. Eight political areas in Africa were represented, including the Belgian Congo, Uganda, French and Portuguese Africa, Nigeria and Liberia. The Reverend Ernest Cartwright was elected President.

¶ Captain F. W. Butt-Thompson, has written a history of West African Secret Societies published by Witherby in London.

NORTH AND EAST AFRICA

¶ It is said that Italy in appointing General de Bono, former Governor General of Cyrenaica, as Colonial Secretary of State, is determined to extend Italian Africa as far as Lake Tchad. This would be a direct attack upon French Africa.

¶ Kinanjui, paramount chief of the Kikuyu tribe, Uganda, is dead, and although unconverted, his funeral was celebrated by two Protestant ministers and a Roman Catholic Priest.

An ounce of application is worth a ton of abstraction—*Booker T. Washington*

AN OUNCE OF APPLICATION

The National Negro Business League **has during the last twelve months added two noteworthy achievements to its long career of usefulness. A modest beginning has been made in the field of co-operative merchandising which promises, with the aid of other organizations to break down the Negroes' economic deadline.**

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A store remodelled according to scientific store arrangement plans.

Devised and installed practical system of unit control for grocery stores.

Conducted Demonstration of nationally advertised merchandise as sales stimulus for stores.

A SURVEY OF NEGRO BUSINESS

The Business League has conducted a survey of Negro business in thirty-three cities; 2,817 business enterprises were studied. The findings are printed in a convenient and attractive monograph which sells for *fifty cents* per copy.

"The record as a whole is a thoroughly creditable one and deserves the thoughtful study of all who are interested in the future of this important branch of American mercantile interests."

—Paul T. Cherington
Director of Research
J. Walter Thompson Company.

"It is a very excellent contribution . . . to Negro business as well as to all classes of commercial activity."

—Frank M. Surface
Assistant Director
Department of Commerce

The next annual meeting of the National Negro Business League will be held in Indianapolis, Indiana, August 14, 15, and 16

General Topic for three-day session: Retail Merchandising Among Negroes

In the preparation of the program and in the work of the past year the League has had the suggestions and co-operation of officials of many national organizations, including the United States Department of Commerce, National Wholesale Grocers' Association, Nation Retail Grocers' Association, Association of National Advertisers, The Progressive Grocer, Interracial Commission and the National Urban League.

The program speakers will include leaders and experts of both races. This is the one annual meeting of the League which you should not miss. Special reduced rates on all railroads.

Address all inquiries to:

ROBERT R. MOTON, *President*
National Negro Business League
Tuskegee Institute, Alabama

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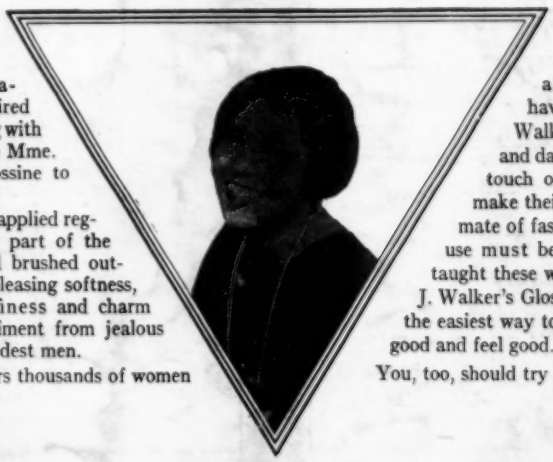

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